

**DAME CURTSEY'S
BOOK OF
ETIQUETTE**



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**“Dame Curtsey’s” Book of
Etiquette**

"Dame Curtsey's" Book of Etiquette

By
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"Dame Curtsey"

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" 'Dame Curtsey's' Book of Novel Entertain-
ments," etc.

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Foreword

THE very essence of true breeding and courtesy is clearly expressed by the following quotation: "Politeness is to do and say the kindest thing in the kindest way."

What constitutes "good form" is a knowledge of a few universal rules which give one a passport into polite society; but every city or community has rules and customs which must be observed by the stranger within the gates. In this little volume, which is intended merely as a handbook for busy people in a busy world, the consensus of opinion of the best authorities obtainable has been taken as a standard. A practical application of the Golden Rule will often help to decide a puzzling question, and it might be well to remember that to be over punctilious is much better than to err upon the side of neglect and carelessness.

E. H. G.

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I.—INTRODUCTIONS

A GRACEFUL introduction is an accomplishment every one should acquire, and a short, simple form is best. A man is always presented to a woman in this manner: "Mrs. White, may I present Mr. Green, who is anxious to know you"; or "Mrs. Edwards, let me present Mr. Green"; or, "I want you to know my friend, Mr. Green, the author."

It is always an acceptable clue to people who are being introduced if the hostess is thoughtful enough to mention something that will start the conversation, as, "Mrs. Edwards has just returned from Europe, going over much of the ground you covered last year"; or, "Mr. Green is devoted to golf, so I know that you will have much in common." It is these personal touches that make a woman popular in society.

When two women are to be introduced the elder of the two is always addressed, but when there is no marked inequality in age or distinction either name is mentioned first.

The proper response to an introduction is, "I am happy to meet you;" or, "I am very glad to meet you." If two women are seated and the hostess makes an introduction, both should rise, but if one is old, or an invalid, it is proper to remain seated. A woman need not rise when a man is presented, but a man always rises, and shakes hands when presented to another man.

The question of the hand-clasp is a much-mooted one. A hostess always extends her hand. She who offers her hand is

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sure of conveying a cordial welcome, and a woman who does it will not greatly offend the rules of formal society. At a large reception, at a dancing party, or on any occasion where there are many guests, a graceful inclination, a slight smile, and the name repeated, make a complete recognition of an introduction.

Repeating names of persons to be introduced, slowly and distinctly, is an art which should be cultivated; if a name is not understood it is perfectly proper to say, "Pardon me, but I did not understand the name." Nothing makes a man or woman more popular than to be able to remember names and faces, and place the two correctly. Like everything else, this faculty may be cultivated, and should be.

In introducing people on shipboard or in travelling it is best to find out whether it would be mutually agreeable, especially if it is a man who is to be presented. However acquaintances made in traveling are usually casual to pass the time, as it were and need not be taken seriously.

A guest in the house is never at liberty to refuse an introduction to any one whom her hostess presents, even though it be a mortal enemy. Afterwards, however, recognition of the person is not necessary.

In England, as well as in some parts of this country, the roof is considered a sufficient introduction to enable guests to speak and pass the ordinary courtesies of the day. As a rule, however, a clever, tactful hostess tries to see that her guests meet one another in due and proper manner, as every one is apt to feel more at ease.

When a stranger is to be presented to a number of guests, an easy way is to say, "Mrs. Edwards, I want you to know Mrs. Black, Miss Means, Miss Clara White, Major Brown, and Dr. Read." The one being presented simply smiles and murmurs each name as it is repeated.

At a small dinner party all the guests must be introduced, and at a large one the ones who are to sit together must be presented, and as many others as the hostess can manage to

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introduce, but introductions are not supposed to be made at the table unless some unusual circumstance warrants it.

At dancing parties, the hostess, her daughters, and those who receive, all assist in making introductions. At informal dances, the young people freely introduce their friends, and all have a jolly good time. To show how our very young people are beginning to see the need of formal etiquette, a four-year-old daughter of a rather punctilious mother came into the drawing-room where a distinguished man in the world of letters was calling. “Speak to Mr. B——, darling,” said the fond mother. The child held back, and drawing her small self up as much as possible said, “I have n’t been introduced.”

Introductions are not necessary in public unless they will relieve what might be an awkward situation. If two women meet at the entrance of a theatre, church, or store, and one has a friend unknown to the other with her and the stop is only for a moment, no introductions are required. If, on the other hand, the friend is some one to whom an introduction would be agreeable, and there are a few moments to spare, the strangers may be presented.

In presenting her husband a woman says, “Mr. Brown,” “Dr. Brown,” or “Judge Brown,” using his title if he has one. In addressing the Chief Executive of the United States say, “Mr. President.” His wife would say, “The President.”

If a man is desirous of meeting a young woman, it is best to get a friend to take him to call, the friend, of course, ascertaining first whether it would be agreeable. After this proper introduction, he is at liberty to show any attentions he wishes to the young woman. At a dancing party when a man is introduced to a woman, it carries with it the obligation to ask her for a dance, which she grants if her time is not all filled.

Unless absolutely sure that a letter of introduction would be agreeable to the person to whom it is sent, do not send it, for a letter of this kind carries with it the obligation to entertain or show some courtesy to the person who offers it. In England it signifies that you expect the bearer to have enter-

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tainment at the home of the person addressed. At least a call must be made at once on the person presenting the letter. Americans who live abroad are often besieged by such letters written by thoughtless friends, who give them indiscriminately to every one they know who happens to be going abroad.

It is not polite, or good form, to ask for a letter of introduction. If a friend offers the courtesy it is a high token of regard, and in giving such a letter one must be sure that the receiver will be cordial and able to respond to the obligations it entails. If it is possible, it is always well to warn the receiver of a letter of introduction as to the person who is to present it, especially if the person is in need of any particular service or attention. Such letters are usually brief or consist of a few words written on a visiting card.

The specimen below will give an idea of how such letters should be written :

MY DEAR MRS. GREEN:

My good friend, Miss Blank, is to be in your city with her mother for a month. I have long wanted you to know each other, and feel sure you will take pleasure in showing her any attention in your power, not only for my sake, but for her own.

With affectionate good wishes, believe me,

As ever, yours,

JANE GRAY.

Men usually present such cards or letters in person by calling, and sending in the letter with one of their own personal cards by the servant who answers the bell. If the person is not at home the cards are left.

For a woman it is best to mail the card, or note, with her own card giving her address, and then await results, which should be a call within forty-eight hours, or some message of recognition. The call is supposed to be followed by an offer of hospitality. A man must call, and entertain to the very best of his ability any one who presents a letter of introduction to

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him. Having done this, he has satisfied all the requirements of etiquette and friendship.

Persons who have been the recipients of such attentions should not fail to write a note of gratitude and appreciation to the person who made the presentation possible by giving the letter of introduction. Such obligations should never be forgotten.

II. — CALLS AND CARDS

THE etiquette of calls and cards is a tangled web to many people, judging from the hundreds of letters received by the author in regard to what should be a very clear and simple subject. In this country, women do most of the calling, for our men are so engrossed that even the making of dinner calls is left to wife and mother.

Who should make the important first call? By common consent this is left to the older residents of a community, who must pay the newcomers the first call. People who are invalids, brides, and women of great distinction are all entitled to first calls, and persons who have accepted the hospitality of friends who have country places pay the first call when their hostess returns to town.

When people who live in the same town but have never met meet at summer resorts, they may exchange cards and continue the acquaintance in town by mutual consent, the elder woman being called upon by the younger.

A married woman receives the first call from an unmarried woman, and where both are matrons of the same age, or both are single, the call is made when opportunity or inclination provides a time.

At the beginning of the winter social season, first calls are paid to the ones who first issue their at-home cards. First calls should be returned within a week, or at the latest a fortnight, unless illness or death intervenes. After being asked to any entertainment at which refreshments were served, a call is obligatory whether the invitation was accepted or not. The rule says "A call of duty should be made within a week after the entertainment takes place," but this is often impossible, especially in a great city.

A resident of a town or village may call as soon as newcomers are nicely settled; the call returned, a second call is

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made if the person finds it desirable to keep the new acquaintance on her calling list. When a person is not strong, and social obligations are many, a call made in person, once a year, serves to keep her visiting list intact. If not able to call in person, cards may be left or sent by post.

It is, by some authorities, not considered necessary to make a call following a tea. Cards are left as the door is entered, or handed to the man, who announces the names to the hostess if it is a very large and formal function. In return, during the year, every one invited usually gives a tea, and thus the etiquette of one’s visiting list is established from year to year. There is a distinction to be made between such teas and an afternoon reception given for a debutante, or a reception held for a guest of honor. Then the hostess expects her guests to call or leave cards.

Formal calls are made, in most cities, between the hours of three and six. In the morning, one may call on affairs that are not social, such as to get the name of a dressmaker, on church or club matters, or to bid a friend good-bye. Formal calls should not last more than fifteen or twenty minutes. If a hostess has several callers at a time, as will often happen if she has special days for her friends to call, she must rise to greet each newcomer, and the others should make their adieus as soon as possible, that all may receive special attention from the hostess.

Men are permitted to make evening calls, and on Sunday afternoon. Sometimes husband and wife make evening calls together, but it is usually by special appointment and where there is a degree of intimacy between the couples.

After a dinner, dance, musicale or whatever the function may be to which a man has been invited, he is in duty bound to pay his “honor” call unless he has a wife, who may leave his cards with hers when she calls in the afternoon. His card is generally left when a wife pays a first visit; one card is left for the wife, one for the husband, but none are required for young ladies in the household.

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When invited to a tea, a reception, or when calling on an at-home day, the visiting card is left in the hall on a table. In ordinary calling, the card is handed to the maid, who receives it on a silver tray. If the hostess or a member of the family opens the door, the card is unobtrusively left on a table as the visitor takes her leave. If the address is not engraved on the card, it should be written on it when calling upon a stranger. This want of thought often causes great trouble when there are several persons of the same name in a town, sometimes on the same street.

When one has served as a bridal attendant, acted as pall-bearer, or in any way been of service, a call is obligatory within two weeks. Invitations to home weddings, wedding receptions, breakfasts, luncheons, dinners, dancing parties, or musicales, all require party calls.

Before offering a person the hospitality of one’s home a call should be paid. This is not always possible, and the hostess may enclose her card with the invitation which shows that a call should be made, and will be as soon as circumstances permit. So a person may accept the hospitality with ease and ask the hostess to her house if she gives any formal function. An elderly person, or an invalid, may send a note of explanation and beg her would-be guest to come and waive all ceremony, and this it is perfectly proper for her to do.

Calls should always be made upon the at-home day if there is one engraved on the visiting card. It is a great breach of etiquette not to do so. If a person is ill, a mother, for instance, her daughter, sister, or an intimate friend may leave her card.

A gentleman in calling upon a young woman should always ask for her mother or some older member of the family, and leave cards for them. It is perfectly proper for a woman to say to a man whom she wishes to have call, “I am at home on Monday night,” or, “Mother and I are usually at home Tuesdays, and would be glad to see you.” A man never calls unasked on a woman; he accompanies a friend, who first ascertains that it would be acceptable, unless, as just stated,

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the young woman opens the way for him, or some member of her family takes the initiative.

When one is called suddenly out of town for an indefinite period then cards with “P. P. C.” may be sent by post. This means “*Pour prendre congé*” (to take leave), and answers for a personal call. Those who receive them pay the first call when the one who sends them returns.

The joint card of a husband and wife may be sent. Cards engraved “Mr. and Mrs. James H. Moore,” are again in favor and are most useful for sending with wedding gifts, and in returning first calls, especially for brides. “It saves carrying a whole deck of cards,” said one little bride when she returned from a long afternoon spent in making “first calls.”

After a death in the family, those on the calling list should call in person within four weeks, but it is not necessary for the bereaved ones to see any one unless they feel able.

Calls upon sick persons should be brief. It is an art to make such a visit with only good results to the patient. Sending your card with a pot of flowers, some fruit, or a new book is a safe method of showing your interest in your friend’s welfare.

If an intimate friend has a guest, it is a duty, and let us hope a pleasure also, to call and do all in your power to render her stay a pleasant one. Then when you have a guest, your friend is in honor bound to show the same kindness to your guest.

Calls are made upon mothers with new babies when the child is at least a month old. Cards announcing the birth of a first child, or where the birth will be a great surprise to friends, are sometimes sent out by adoring parents. All who receive them should send notes of congratulation and make a call, or send a card by post, as shown on following page.

The style of cards differs very little from year to year. They should be small for a man, with the name in any kind of lettering that his fancy dictates; script is always in good form, but old English, block type, and shaded English lettering are equally in favor. A woman’s card is somewhat larger than a man’s card, and an unmarried woman’s somewhat smaller than

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Francis Martin Taylor

April seventh, 1909

Mr. and Mrs. James Ray Taylor

101 Rogers Avenue

a matron's card. It is customary to have a debutante's name, for the first year, engraved under that of her mother, or, "The Misses Brown," may be engraved under the mother's name.

A young woman, even in her school days, has the prefix "Miss" before her name. An elder or only daughter simply has "Miss Brown" on her cards, but the other daughters of the house use their full names, thus:

Miss Agnes Mary Hanton

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Mrs. William Hale Snow

Wednesdays

508 Rose Court

**Mrs. John Jones
Miss Jones**

514 Pleasant Avenue

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Miss Sheridan

The Misses Bailey

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Richard Brown

*Representing
Pneumatic Tool Company*

No titles are used on visiting cards save military, naval, or judicial titles and those of the clergy or physicians. In fact, it is not unusual for a Judge simply to use "Mr." on his card. On a man's business card the prefix "Mr." is left off. Sometimes a man has his card engraved with the name of his yacht and yacht club, which he uses when on a cruise. If he lives at a club, it is permissible to put the name on his card, otherwise a man's address seldom appears on his card.

A married woman's card should bear the full name of her husband, and it is considered the best form to keep his name as long as she remains a widow. If a married son has his father's name, he has "Junior" on his card, as does his wife. If his father dies, he drops the "Junior," but his mother may continue to use the word "Senior" on her card if she wishes, or she may be simply "Mrs. Brown," and the son's wife be "Mrs. James Hamilton Brown." Doctors and dentists have the prefix "Dr." on their cards, and a clergyman has "Reverend."

It is an unwritten law in military circles, that no title below the rank of captain shall be used upon a visiting card. A lieutenant's card should read, "Mr. Henry John Smith," with the words "Lieutenant of — Infantry, United States Army,"

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in the right-hand corner, but it is just as good form to put simply “United States Army,” “without the particulars,” as a clever young woman said.

A man in calling on a special person sends in his card by the servant, saying, “Take this to Miss Black, and I would like to see all the other ladies if they are at home.” This is the polite thing to do. All will understand that Miss Black is the one specially honored, but mother, sister, or whoever the others may be, will make their appearance and retire gracefully to reappear in time to receive his adieus.

When calling upon a friend who is a guest in a home where you do not know the people, you must ask for the mistress of the house as well as your friend, and leave a card for her.

When calling at a hotel, or an apartment house, the bell is rung for a bell-boy, who takes the card and finds out whether the person is in, and brings back a message whether you will be seen in the reception room, or be taken to the private apartment. It is understood in polite society that if a servant says “Not at home,” no offence should be taken. A careful woman, however, who has many demands upon her time, may arrange one day in the week on which to see those who come on business. Morning is the best time; then the servant is instructed exactly what to say.

When a person is in mourning, the visiting card bears a black border which remains as long as the user wears black, and is discontinued when colors are resumed. A very narrow band is used for a child or a distant relative, while a wider border is used for a husband or a parent.

It is no longer good form to fold the ends of a card when a person is not at home and the visitor calls in person, to show that all members of the family were included in the visit. This mangling of good pasteboard was a most untidy custom, and was never countenanced long, although some persons in rural districts seem to think it a mark of great respect.

If people exchange frequent calls and are at home when visits are made, it is not necessary to leave a card every time;

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such formality is a burden. A simple rule to remember is to leave a card of your own and two of your husband's cards when making a first call, and in return for an entertainment which included the men of the family. If you have a son old enough to go into society, his card is left with his father's and yours at the beginning of the season. This insures his being invited to any functions given by his mother's friends.

Cards inscribed "To inquire," "Kindly sympathy," or "Sincere condolence," are left when friends are ill or when death has visited a household. Within as short a time as possible, recognition of these thoughtful attentions is shown by the members of the family sending to every one who has left a card, sent a note or flowers, or rendered any service whatsoever, cards like those shown on pages 24 and 25.

When an address is changed, it is the polite thing to acquaint one's friends of the fact by sending a card with the old address having a pencil line drawn through it, and the new address written distinctly above it.

If a woman traveller is to be in a city where she has friends whom she would like to see, it is the proper thing to send her card with her temporary address on it, adding in writing, "Here until Thursday." A man, under the same circumstances, calls upon his friends, leaving his card, if they are not in, with a message saying where he may be found and how long his stay will be.

Wedding gifts are accompanied by the cards of the senders, and the joint card "Mr. and Mrs." is used when husband and wife are the donors. It is perfectly proper to write in pencil, "Best wishes and congratulations," or the cards may go without any inscription.

*The family of Joseph King Marks
desire to express their deep gratitude
for the sympathy and kindness
which you have shown to them
in their sorrow*

*Mrs. William M. Jackson
and family
gratefully acknowledge your kind
expression of sympathy*

III.—INVITATIONS AND REPLIES

THE engraving of invitation cards, with vacant lines to be filled by the hostess for whatever the hour or function may be, has greatly simplified the arduous task of writing notes. These blanks, or half-engraved invitations, are becoming popular in this country in recent years, as they long have been on the Continent.

For those who still prefer to write their own invitations the following is a correct model for a dinner:

Mr. and Mrs. Henry Smith

request the pleasure of

Mr. and Mrs. Robert Jones's company at dinner

on Tuesday, January the tenth, at half after seven o'clock

108 St. James Place

Dinner invitations should be sent ten days or two weeks in advance, to make sure that those invited will be able to accept the invitation, and thus avoid the awkward situation of a vacant place at the table.

Upon receiving such an invitation, it should be answered at once in no uncertain way. There must be no parleying with a dinner invitation. If one accepts and should die before the date appointed, "send a substitute"; so said an old-time stickler for all that was good and proper.

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The reply to the invitation should be as follows:

Mr. and Mrs. Robert Jones
accept with pleasure the kind invitation of
Mr. and Mrs. Henry Smith for dinner
on Tuesday, the tenth of January
at half after seven

An invitation received, in the first person, must be answered in the first person. Remember that a dinner is a most formal affair, and the highest compliment a hostess can show is to ask you to dinner.

So many times the question is asked, “To whom shall I address a reply to a wedding invitation?” The answer invariably is, “To the person or persons who invite you.” If Mrs. Jack Reynolds sends the invitation, address the reply to her. If Mr. and Mrs. John Scott send the cards, reply to Mr. and Mrs. or simply to Mrs. Scott. Never send the reply to the bride, as is sometimes done by people who ought to know better.

The letters “R. S. V. P.” are not so much used as “Please respond,” or “An early reply is requested.” It seems a pity that people have to be reminded to be polite, but nevertheless it is true. Perhaps the younger generation may be brought up to be punctilious in all social affairs.

To a card-party invitation, a dinner invitation, or a luncheon invitation the answers should be made within twenty-four hours after their reception in order that the hostess may ask some one else if she so desires.

Invitations for the little dinner are written on note paper something like this, and should receive an immediate response in the same informal manner.

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My Dear Mrs. Kent:

It will give us much pleasure if you and Mr. Kent will dine with us on the evening of Wednesday, June second, at seven. There will be four other guests whom I am sure you will enjoy meeting.

Hoping to hear that you have no other engagement,

I am yours most cordially,

*308 Hampton Road,
May 28, 1909.*

Imogene Stillman.

When a son returns from college or from a prolonged absence, and his parents wish to entertain in his honor, the following form is a good one, whether the invitations are engraved or written:

*Mr. and Mrs. John E. Perkins
request the pleasure of your company
on Friday evening, January the first
at eight o'clock
6538 Monroe Avenue*

For

John Elliott Perkins

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Sometimes it is necessary to cancel a dinner or some other invitation, and it is done in this manner. If for a wedding, and time permits, the notices are engraved and sent by post. Of course it is a dire disaster that cancels invitations, and the guests must be given an explanation.

For a dinner:

Mr. and Mrs. Charles Kincaid

*regret exceedingly that Mr. King's sudden illness
makes necessary the postponement of their
dinner on the eighth of May*

For a wedding:

Mr. and Mrs. James Peck

*regret to announce that on account of serious illness
in the family, the marriage of their daughter
Harriet and Mr. Walter Raymond will
be indefinitely postponed**

**Or give later date*

For a dancing party given by a grandmother or an aunt the following is a correct form. It is also one much used by a widow:

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Mrs. Harper

requests the pleasure of your company
on Wednesday evening, December the thirtieth
at nine o'clock, to meet

Miss Elizabeth Ray Cunningham
1516 St. Johns Place

Dancing

Please reply

Sometimes it is more convenient to entertain in a public hall, instead of at home, especially where there is no room for dancing in the house, and there are a large number to be entertained. In that case the invitations are issued as follows:

Mr. and Mrs. John Black

Miss Black

request the pleasure of your company
on Tuesday evening, February the twenty-first
at half after eight o'clock

Homer's

220 Hampden Place

Dancing

Please reply

1110 Sheridan Road

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When a bachelor or a widower entertains, this form is proper:

Mr. William Bush Linsley

requests the pleasure of

(Space for name)

company

on the evening of Tuesday, the twenty-sixth of May

at half after eight o'clock

519 Harrison Avenue

A father, a widower, who wishes to entertain for his daughters, may issue invitations like this:

Mr. Walter John Walsh

Miss Walsh

Miss Marjorie Walsh

request the pleasure of your company

on Tuesday evening, December the second

at half after eight o'clock

Bellvue Hotel

Dancing after ten o'clock

Please reply

2619 Elsdon Avenue

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For receptions in honor of noted people, word the invitation in this manner:

Mr. and Mrs. Frederick Tracy
request the pleasure of your company
on
Wednesday evening
June the Twelfth
from
Eight to Eleven

To meet
Major and Mrs. James Talcott.

This form has been proper of late:

To meet Sir Thomas Lipton
Mr. and Mrs. Christopher Wrenn
request the pleasure of your company
on Friday evening, February sixth
from
nine to twelve
8 Bellevue Place

Invitations to a debutante tea are usually fashioned on the model here given:

Mrs. Jacob Sargent Rose
Miss Rose
At Home
on Monday, January the second
from four until six
11 Riverside Drive

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The words "at home" are sometimes omitted where a tea or reception is very informal. When a lady is to receive on several days in a month, the dates may be engraved on the cards which are sent out, as in the following, where sisters receive together:

The Misses Kennick

**Tuesdays January
twelfth and nineteenth**

2619 Wilson Avenue

It is just as proper to write the dates on the card, also the character of the entertainment, as, "Music," "Bridge," "Garden Party" or "Readings."

Two sets of invitations are usually sent for a dinner dance. An at home card, with "dancing at ten" or "eleven," as the case may be, is sent to those who are not asked to dinner; to the favored few who are bidden to the festive board an invitation card is filled in with the dinner hour and also the word "dancing."

Mr. and Mrs. William George Henry
request the pleasure of

company

on

at

o'clock

491 Jefferson Avenue

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It is customary for social and country clubs to have invitation blanks which may be sent to friends of the members for special occasions. Of course the members vouch for the guests, and sometimes the list of those to be invited must be passed upon by the board of governors.

The Aloha Club
requests the pleasure of
company
at
Monday at o'clock
Compliments of

Next to the wedding, graduating from school is the most important event in the life of the average young person, and it is well to have everything in good form. These suggestions are excellent and up to date. Each invitation should be accompanied by the personal card of the sender, and it is also customary to have the names of the class engraved upon a separate card and enclosed with the invitation.

Cards may be used for afternoon or morning functions to which the invitations are informal. The day, date, and hour are added. It is convenient and proper to enclose these cards in envelopes, which fit exactly, and send by post.

Marshfield High School

Class of 1907

requests the pleasure of your company at its

Graduating Exercises

on Friday evening, June the twenty-eighth

nineteen hundred and seven

Masonic Opera House

Only calls of ceremony are made by leaving cards, as at a tea or reception. If one is invited to a series of receptions it is necessary to leave cards only once, although it is permissible to attend a second time.

No cards need be left for a person who is a guest in a house for a short time, if the occasion of calling is a reception day. The guest is under no obligation to return calls unless the card of her hostess said, "To meet Miss French."

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*The Senior Class
of the
Roseville Township High School
requests the honor of your presence at the
Commencement Exercises
on Tuesday evening, June the fifth
nineteen hundred and seven
at eight o'clock*

Costume parties and masquerades have the invitations after this fashion:

*Mr. and Mrs. Reuben Hall
request the pleasure of*

*company on Wednesday evening, November first
at nine o'clock*

Bal Poudre

20 Green Street, West.

This means that the guests are expected to present themselves in fancy costumes with powdered hair.

*The Sisters of Saint Mary
and the Class of 1907 invite
you to be present at the Closing
Exercises on Thursday morning, June
the sixth, at half after ten o'clock
Kemper Hall
Kenosha, Wisconsin*

The following form is good:

*Mr. and Mrs. Peter Stuyvesant
request your presence at
a Seventeenth Century masquerade party
on the evening of December the sixth
at ten o'clock*

Cotillon

17 Colgate Terrace

Please Reply

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Answers to these invitations should be in the third person. This example will serve for all:

Mr. and Mrs. Edward Monroe

accept with pleasure

Mr. and Mrs. Renfro's

kind invitation for Tuesday evening

January third

A regret reads:

Mr. Edgar L. Barry regrets that absence from the city will prevent his accepting Mr. and Mrs. Martin's cordial invitation to attend the "Bal Poudre" on Monday night, January second.

A luncheon or breakfast invitation may be formal or informal. For the former an engraved blank may be filled in, or a regular invitation engraved as follows:

*Mrs. Theodore Cuyler
requests the pleasure of*

*company at luncheon (or breakfast)
on Tuesday (at one, if luncheon, at twelve, if a breakfast)
5 Merrimac Square*

Under ordinary circumstances, a hostess would simply take her visiting card and write "Luncheon at half after one, March second," or, "Breakfast at half after eleven, May tenth."

Graceful little notes like the following are preferred by many hostesses:

Dear Mrs. Grant:

It will give me great pleasure to have you lunch with me on Tuesday next, at one o'clock, to meet my friend, Miss King, who is here from Buffalo for a brief visit. Hoping to hear that you will be with us.

Sincerely yours,

Mary Jane Kendall.

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The response to the above should be something like this:

My dear Mrs. Kendall:

It is lovely of you to think of me, and I am delighted that no previous engagement will prevent my accepting your kind invitation. I shall be so glad to meet your friend of whom I have often heard you speak. Until Tuesday, au revoir.

Sincerely yours,

Grace More Thompson.

Should invitations be sent to persons who are in mourning? is a question frequently asked. By all means. Of course they will not accept, but no one likes to be forgotten. Common sense tells that no one in deep mourning will go to a dinner or dancing party, but they often attend weddings at a church or after even a short time they may attend a home wedding, not remaining for the reception, if there is one.

In addressing any invitation it is well to remember that each son must receive a separate card and not have the "Messrs. Jones" on the envelope. However, it is proper to address an envelope to the "Misses Gray."

The telephone is used for inviting friends to impromptu affairs. In a large city it is practically a necessity, and has become a factor in social functions. It is well to follow such an invitation with a note, when time permits, as a reminder of the exact day and hour.

At charity and assembly balls or any public dance, the word "ball" is permissible, but it is never used in connection with a private or home affair.

Army or navy officers, or members of a club who give a ball, always "request the pleasure (or honor) of your presence," and never use the term "at home." It is never proper for a man, entertaining alone at his apartments or his studio, to send out cards with "at home" on them. He also "requests the pleasure of your presence."

It is never courteous to send regrets by writing the word on a visiting card, or to accept in that manner, even if the invita-

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tion was received in that form. Etiquette demands a note for a musicale — and all other occasions.

If one has a guest and an invitation is received, it is proper to acquaint the hostess with the fact and ask for an invitation. This must be done with tact, and usually makes no difference if the affair is a reception, dancing party, or musicale. It is a difficult thing, however, to ask for a dinner or luncheon invitation, and in such a case it is best to decline altogether.

When several members of a family are invited to a reception and only one can attend, she may take the cards of the others and leave them on the tray, thus obviating the necessity of posting cards.

Invitations for musicales are issued in the same way as for dancing parties, only substitute the words "music at ten" for "dancing," or the invitation blanks may be filled in using the word "Musicale." If "Private Theatricals" or "Charades" are to furnish the entertainment, those words are used as has been already mentioned.

IV.—BREAKFASTS AND LUNCHEONS

A BREAKFAST may be a simple, "homey" affair or a ceremonious occasion, as circumstances demand. The hour most approved is exactly at twelve, never later than twelve-thirty. Entertaining at Sunday morning breakfast, especially at country houses, is quite the proper thing. Then the meal consists of fruit, a cereal, or choice of two cereals, in this day of multitudinous breakfast foods, when nearly every person has some especial preparation, either cooked or uncooked, to which he pins his faith as being the only commodity with which to start the day aright. A chop, steak, or fish-balls, with potatoes, may follow, with hot muffins, biscuits, or rolls. Coffee is poured at the table by the hostess, or, better still, made on the table in one of the many good percolators. The last course should be waffles or hot cakes. In New England, doughnuts are always found on the Sunday morning table.

Many a hostess features her breakfast by inviting her guests to a "Southern," "New England," or "French" repast. This gives a touch of novelty to the occasion, quite delightful. The hour for Sunday breakfast is usually at nine or nine-thirty. These hours do not interfere with early or late church services.

Men may be asked to a formal breakfast, whereas they are very seldom asked to a luncheon, that function being reserved almost exclusively for women. For small breakfast parties, the guests are seated at one large table. If there are twenty or more, small tables are used with four or six persons at a table. The hostess's skill is evidenced in the way she manages to seat congenial people together. Artificial light is often dispensed with unless it is winter time, or the day is dark and rainy. The fruit is always in readiness on the table when the guests are summoned, also a finger-bowl half filled with luke-warm water

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in which there is a tiny fern spray, or a blossom or two. Sometimes a few rose petals are put in the bowl to carry out the color scheme used. A breakfast differs from a luncheon in that soup is never served, and there are generally eggs prepared in some way.

The following menu may be suggestive :

Fruit, whatever is in season, and can be obtained in the most perfect condition. Lobster in cutlets, or croquettes, to be followed by sweetbreads creamed in pastry shells, with or without mushrooms, or an omelet, or some fish. Broiled chicken, lamb chops, or grilled birds may come next, with green peas or potatoes in some form. A green salad, served with toasted crackers, and a creamy cheese, Brie, Neufchatel, Camembert, may follow, and a frozen dessert, or individual tarts heaped with whipped cream, or ice-cream, coffee, tea, or chocolate, may complete the menu.

Radishes, olives, and salted nuts are passed at breakfasts, and there should be at least one hot bread if not a variety. Toast fingers — made and served instantly — Parker House rolls, tiny biscuit, and hot muffins are all acceptable.

The costumes for women, at breakfast parties of a formal character, are the very best afternoon frocks they possess, high-necked, and with long or elbow sleeves. Elaborate hats are worn and not removed. Men appear in cutaway coats, fancy waistcoats, or those which match the coat, gray trousers, patent-leather shoes, high hats, broadly folded ties, and gray gloves.

For an early breakfast, men wear business suits, with white or colored linen, four-in-hand ties, derby or soft felt hats, tan gloves, and dull black shoes. In summer, men attend luncheons and breakfasts in *negligee* attire, white duck or light-striped flannel trousers and double-breasted blue or striped flannel coats, straw hats or soft felts, and the women wear dainty creations of organdie or some thin material. Hats either large or small are worn and are of felt, straw, maline or lace as best suits the gown, gloves are usually taken off soon after arriving and in very hot weather they are omitted if motoring or only walking a short distance.

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At a luncheon, it is a crime to be late, whether the function be formal, or simply “*en famille*.” A sudden shower, change of mind, or something more alluring should not prevent a guest from being on hand at least five minutes before the appointed hour. The greatest strain, for both hostess and cook, comes from unpunctuality. It is a sin, against which every mother should train her child, for the habit of being on time may be just as easily formed as the habit of tardiness.

A most charming woman has apparently no idea of the value of time, but will arrive most complacently during the salad course of a luncheon, or when dinner is half over, not in the least embarrassed, and with the mere explanation, “Why, I had no idea it was so late!” At last, her friends all agree to make her invitation just one hour earlier than that of any one else. Except for this one fault, she is such an addition to every occasion that every one loves her, and wants her. A watch makes no difference, for it is never wound or looked at. This incident is merely given to show how it is the little things that make for peace in society, as well as in the home.

At a luncheon, wraps and veils are removed in the dressing-room, also gloves. Hats are always left on unless the hostess asks the guests to remove them and some hostesses wear hats in their own home though this as yet is not a general custom.

At an informal luncheon or breakfast of not more than six guests, a hostess may display her culinary skill by concocting some special dish at the table, using the chafing dish; but she must be sure of accomplishing the feat with alertness and success, and be able to keep up a bright, vivacious line of conversation while she is working.

At a very formal breakfast, at which men are present, after the dessert, the ladies may go into the drawing-room for coffee, while the men may linger for not more than a half-hour over the coffee and cigars. This applies particularly to winter affairs; in summer it is customary to serve coffee and cigars on the piazza, and both men and women enjoy the finale together in a most leisurely manner.

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A simple menu for a summer luncheon consists of the following: Canapé or chilled fruit; hot bouillon or clam-broth with whipped cream; broiled or fried chicken with creamed potatoes, green peas, or asparagus; a chilled tomato scooped out, filled with minced meat and green peppers, and topped with mayonnaise; moulds of gelatin or some frozen sweet; bon-bons, salted nuts, olives, celery sticks.

On warm summer days, artificial lights should not be used unless at some very formal affair where the house is lighted throughout artificially. This is happily a custom rapidly disappearing, as are many things which are not natural or necessary.

Where there is but one maid, it is perfectly proper for the hostess to serve one or more dishes.

The relish or appetizer, whatever it may be, should be on the table before the guests are seated at the table. This first course disposed of, the maid brings the cup of bouillon and places it on its saucer, on the service plate, from which the *canapé* or chilled fruit has been removed. When the soup is finished, the hostess may serve the chops, chicken, or patties from a platter placed in front of her, on hot plates, the maid placing them in front of the guest, and removing the serving plate as she does so. She may also serve the green peas, or the maid may pass them. In this way, she may serve the salad and dessert, and finally pour the coffee, which is brought to her with the cups on a large tray.

At all functions the service should be as unobtrusive as possible, the hostess should never attempt anything beyond the capability of her servants or if she is to prepare the repast and serve it herself it should be worked out to the smallest detail to avoid embarrassment to herself or her guests. Unless cards are the entertainment, it is quite the proper thing to have a musicale or reading after the luncheon or breakfast.

The American public have become so accustomed to be entertained every waking moment, that something vitally new or different is actually demanded. Pity, but 't is true. On the Continent, conditions have not yet reached this point,

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and the old-fashioned, nay, almost lost, art of conversation is still a requisite there, in polite society. People who are bright, witty, and clever in conversation or gifted in repartee, are always desirable guests, and to be a good dinner guest is an accomplishment greatly to be desired.

A girl need not be pretty to be attractive. Would that every mother or guardian would start from babyhood to instruct every child in the true art of being courteous, polite, and thoughtful, for reform along these lines is the need of the twentieth century household.

As the guests enter the drawing-room the hostess gives her hand in welcome and makes all the necessary presentations, before going into the dining-room. In large cities, it is an unwritten law to allow at least twenty minutes for a delinquent guest, owing to great distances, and consequent delays. No one should take advantage of this unless it is a case of absolute impossibility to arrive in time. It is disconcerting to both hostess and guest to have the latter arrive in a breathless condition.

In seating guests at a luncheon or breakfast party where there are no men, the hostess leads the way to the dining-room after the servant has announced that "Luncheon is served." The guests find their own places by the cards at the plates, or if it is very informal and the guests few, the hostess simply indicates where she desires each one to be seated. Of course, the one whom she wishes to honor is placed on her right. It is her bounden duty to see that the conversation never lags, and to make no move to leave the table until every one has finished. Coffee is served at the table, but liqueurs are brought into the drawing-room.

When men are included in the party, the guest of honor is taken in by the host, and the other couples follow as indicated by the hostess, who goes in last with the man whom she honors by placing him on her right, usually some lion for whom the affair is given.

V.—DINNER GIVING

THE hour for a dinner of formal character is usually seven, or half after, and in some instances eight o'clock. Of late the tendency has been to shorten even elaborate dinners to an hour and a half at the longest. For eighteen guests three servants are required; two will manage for twelve people, and a capable maid or butler will handle six or eight covers easily, if competent; and if one gives dinners the servants must be able to relieve the hostess of all anxiety.

A maid should appear in black with white apron, cuffs, collar, and cap or white lawn hair-bow. A butler wears the house livery without gloves. The announcement "Dinner is served," is made by the servant who appears at the drawing-room door, looking directly at the hostess.

A tablecloth of damask or lace doilies or runners may be used for dinner, with candles for light. Four, disposed around the floral centrepiece, will give abundant light for six or eight covers. They should be lighted at least three minutes before dinner is announced. Fifteen minutes' grace is the time allotted for the late guest at a dinner party; after that the servant is instructed to announce that dinner is served.

Relatives, husbands and wives, are not seated side by side if it can possibly be avoided. Seating guests just right is a problem a hostess must work out very carefully if her dinner is to be a success.

At a formal affair, it is customary to write the name of the lady on a card and place it in an envelope addressed to the man who is to take her in to dinner. These envelopes the men find in the dressing-room. On entering the drawing-room a thoughtful hostess will see that a man is immediately presented to his dinner partner, or, if he already knows her, after speaking to the host and hostess he will endeavor to find her and

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make himself especially attentive so that the ice is broken before going into the dining-room.

The host leads the way with the woman who is to sit at his right; the hostess comes last with the husband of the woman who entered with the host, or, if she be unmarried, with the man whom she wishes to honor. It is best to have the number of men and women equally divided, but this is not always practical or possible. Place-cards are generally used of a simple design; those having the initials of the hostess are always in good form.

If a guest should arrive after the meal is in progress, the hostess need not rise unless it is a woman, but the host rises, extends his hand, and does all he can to cover the break. If the dinner has gone beyond the second course, the delinquent takes just what comes next, and no attempt is made to serve what has already been served. This is the only way to keep things going without confusion to the cook and the other guests.

In case of an accident of any kind, let it be the rule to pass it over without comment or exclamation. If the guest is unfortunate, or the servant, the less said the better. It is a master stroke to be able immediately to turn the conversation by a clever story or an anecdote well told. Here is an opportunity to show that one is master of himself though the heavens fall.

Coffee may be served *en demi-tasse* at the table, or in the drawing-room. The men may rise and let the women pass out while they linger a half-hour over their cigars, coffee, and cigarettes; but this is hardly an established custom on this side of the water, although it is quite customary for all to take coffee, which is brought into the drawing-room on a large tray by the servant, and served by the hostess with her very prettiest service.

A plea must be made for the simple "little dinner," to which only four or six guests are bidden. This is the very essence of hospitality, and it is an achievement of which every woman may be proud to be famous for her small dinner parties.

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To gather congenial souls around the board is to bring out the very best that is in one. "Coffee" and "repartee" are synonymous terms; "over the walnuts and wine," a man or a woman is bound to shine, if ever. The art of storytelling may be acquired and is a worthy accomplishment which comes into play and saves the day for hostess and guest. One of the most famous dinner guests in this country makes no secret of keeping a reference book of stories and anecdotes, which he carefully studies while donning his dinner clothes, choosing what will be most appropriate for that particular occasion.

Out of compliment to one's hostess and her other guests, it is only polite to partake, even if sparingly, of every course as it is offered. A dinner-party is no place to display any peculiarities in eating, or to call forth a medical discussion as to what one may or may not eat. There have been occasions where guests have refused this or that, and the hostess, in her anxiety to give them something that would be acceptable, has put to confusion not only the servants, but the other guests, by delaying the progress of the dinner while toast was made for the poor creatures who "could n't eat rolls," or the deluded mortals who "must have hot water to drink."

In leaving the table, the hostess catches the eye of the guest seated at the right of the host, smiles understandingly, and rises from the table. It is always a woman's prerogative to make the move to go from any social function.

In saying good-bye at a dinner-party, it is the bounden duty of each individual guest to seek the hostess as well as the host, and say what an enjoyable evening it has been. "I am greatly indebted to you, Mrs. Holmes, for a most charming evening," is a phrase which one is sure will be the proper thing to say. It is also polite to say a special good-bye to the one who has been a dinner partner. A man would say, "Good-night, Miss Newton, it has been a great pleasure to meet you," and she will say, "Thank you; good-night, Mr. Jones."

A man should wear full evening-dress for a dinner. The

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Tuxedo or short dinner-coat, which is always worn with a black tie, is permissible for stag affairs and simple home dinners. It was originally intended to be worn only when women were not to be present. It has proven so comfortable and acceptable to most men that it is worn on nearly every occasion that is not a wedding. This is especially true in the Western cities. It is not correct, but, like many other things, it is countenanced. As one hostess said, it was bad enough to have to tell your guests to reply to your invitation without telling them the proper thing to wear. Every man may safely follow this rule: "When in doubt, and the hour is after six, wear a full-dress suit with all the appurtenances thereof, and you will be correct."

For a woman, a formal dinner-party calls for a low-necked and short-sleeved gown, or one with gauze yoke and sleeves, a carefully dressed coiffure, and all the jewels she possesses, provided they harmonize with her gown. For a small dinner, any dainty, becoming frock may be worn, and the hair must be prettily dressed. At formal dinners, gloves are worn, and removed at the table, being laid in the lap under the napkin. They may be resumed, or not, in the drawing-room.

Below is a place-card ornamented with the initials of the hostess:



VI.—TABLE MANNERS

THERE is but one way to judge people by a casual glance, and that is by their knowledge of etiquette, or, as one of more gifted tongue than the writer puts it, "by the several politenesses of the time." The little niceties of social usage should not be things apart from the every-day life, but be so moulded into the very existence that they are not realized, but are as natural as the air breathed without effort.

There should be no such thing as "company manners." From earliest childhood one should be taught to sit erect at table; not to reach forward to catch a mouthful of food; not to eat fast; to have the seat at just the right distance from the table; not to put one's elbows on the table during the progress of a meal; not to toy with napkin-ring, fork, or spoon, but keep the hands quietly in the lap when not occupied in eating.

A man should always wait until his hostess is seated, whether that individual is his mother, sister, wife, or some grand dame of fashion. One of the greatest sins of the age is the lack of deference paid by the average man to the women of his household. The sons of the family follow closely in the footsteps of the father, and the first thing criticised by visitors from the Continent is the lack of breeding in our young Americans, girls as well as boys.

It seems dreadful to have to tell a lad of seventeen that he must rise and offer a seat to an elderly woman who stands in a crowded car, that he must see that his mother is seated before he places himself in the most comfortable chair in the room and buries his head in a book, — but this is a digression from table manners. Must it be said that napkins are laid across the lap and never tucked under the chin, bib fashion? If one has to wear a bib, he should not accept invitations to dine away from home.

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When a meal is finished in a *café* or hotel, the napkin is never folded but laid as it was used on the table beside the plate. The same rule applies when at a repast in the home of a friend, if it is for one occasion only. If one is a guest in the house, a clean napkin should not be expected at every meal in the average household, so it may be carefully folded and laid beside the plate. It is the rule in most families to have a fresh napkin at dinner, which is the most ceremonious meal of the day, and partaken of with the most leisure. In the same category, let it here be chronicled that toothpicks are never passed at the table, and never used in public. One might just as well take out false teeth and cleanse them, or manicure one’s fingers; yet these questions are asked so often that an emphatic denial seems necessary here.

“How shall the knife and fork be held?” The knife is invariably held in the right hand, and its exclusive use is cutting, never to convey food to the mouth. The fork is used with the right hand in eating, but of course held in the left hand when cutting with the knife. Careless training is in evidence when a person mashes food with a fork, or jams a fork full with all sorts of food picked up at random from the plate.

A knife and fork should never be held in the hands when the plate is being replenished. They must be laid side by side, their entire length on the plate, and, when one has finished, they are placed on the plate, knife blade in, and fork tines up.

Nearly every article of food is eaten with a fork: meats, fish, and vegetables.

All “made” dishes, salads, ices, and creams, are provided with special spoon-shaped forks, but if a hostess does not possess them, she need not hesitate to use spoons. They say it is a test of good manners to watch how a person eats, however, what we consider the proper use of a knife and fork in this country is directly opposite from the European custom where the knife is held in the right hand and used to push food upon the fork which is in the left hand and thus conveyed to the mouth. It is quite proper to cut lettuce with a knife or with the edge of the salad fork if one wishes to eat it and most of us do.

An unfailing rule must be remembered by those who wish to have at least the semblance of good table manners, and that

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is, never permit a spoon to remain in the tea, coffee, or bouillon cup while drinking from it, or after the beverage has been stirred once or twice. The spoon must rest in the saucer. The last mouthful in a bouillon cup may be drank with perfect propriety. It is a relic of nursery days to blow a spoonful of soup to cool it. Those who are very correct say that an outward motion should be used in taking soup, and it must always be eaten from the side of the spoon. This also applies to **tasting tea, coffee, or chocolate.**

Grape fruit, oranges when cut in halves and put on a plate, hot and cold puddings, custards, gelatins, and soft-boiled eggs, **are all eaten with spoons.**

To eat slowly and deliberately is not only an evidence of good manners, but shows a knowledge of hygiene. Only the unlettered bolt their food, scrape the dish for the last mouthful, and make a noise when eating. Children must be taught early to eat quietly, for habits formed in younger days stand by one often until the end of life. Apparently well-bred persons often seem unaware of the careless ways they have in eating. An attempt has been made to explain this by saying that the average man eats breakfast alone in order to catch an early train, eats a hurried luncheon generally alone, or with another man who is equally hurried and careless, and so habits are formed, hard to shake off in the bosom of one’s family, where all should be as perfect as possible for the sake of one’s own self-respect.

This last preachment makes me think of a charming woman who lost her husband, her money, and home, and was forced to support herself and two growing lads by working all day. They lived in small quarters, and the meals had to be served in the kitchen. So afraid was this little mother, used to all that wealth and position could give her, that her boys would grow up unaccustomed to the amenities of life, that she never omitted the finger bowls, and served the meals just as daintily as she knew how, no matter how tired she was.

Finger bowls are always necessary with a fruit course; the

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bowl is half-filled with water and placed upon a doily-covered plate. Unless a second plate is provided, the doily is removed with the bowl and placed to one side, and the fruit put on the plate. The fingers are dipped daintily one hand at a time in the bowl and wiped on the napkin. Finger bowls for some years were not in evidence with desserts, but are again in favor. A plate with a bowl resting on a doily is placed before each person and often these plates are of glass to match the bowls.

Salt should never be taken from the salt dish with the blade of a knife and put on the table cloth, but on the side of the plate.

The worst of all errors is to spit out a prune, cherry, or peach pit onto the plate; but it has been done, or this awful warning would not have to be chronicled. A delightful old gentleman said the reason he never married was that he watched the young woman to whom he had made up his mind to propose, eat a peach, and she spit the pit out. That finished his ambitions in that direction, and he said he didn't care to have any more illusions vanquished in this manner, so gave up all hopes of the fair sex for fear he should again be disappointed. This may be rather far-fetched, but the moral is there nevertheless, for all who will apply it.

The youthful candidate for good manners should be taught never to hold a morsel of food on the fork while conversing, but once having it there, to eat it and not dilly-dally. Also never try to get the last mouthful of anything if it proves illusive; you'll not starve and there is probably enough for a second helping. As pushers, when children have outgrown the implements of silver provided for this purpose, bits of bread may be used, the fingers, NEVER, spelled in capital letters.

A morsel that proves too hot, or spoiled, may be quietly removed with the napkin and consigned to the side of the plate without comment.

This reminds me of the young man from the far West who had to go to New York on business, and while there was entertained by a millionaire mine owner who liked the chap for his

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sterling qualities. He tasted olives for the first time, his face colored as he removed the strange thing from his mouth to his plate, with a motion of momentary disgust. His host noticed but said nothing, and the rest of the dinner was finished without any further discomfort to the stranger guest who was clever enough to watch and see what the others did with the array of forks and knives, but in the privacy of his host’s den after dinner the chap said with the utmost earnestness: “That was a bully spread, Mr. B——, but did you know those plums were spoiled?”

Bread and butter plates are universally used at luncheons, breakfasts, and suppers, also at informal family dinners, with a small silver butter spreader. On this plate all breads, muffins, and rolls must be laid. At a formal dinner the roll in the napkin is taken out and laid on the cloth, at the right of the plate.

Bread is never bitten off in mouthfuls from a large piece, but broken off in small pieces, which are buttered and eaten.

Crackers are eaten from the fingers, also celery, olives, radishes, salted nuts, crystallized fruits, bon-bons, corn on the cob, and most raw fruits. Peaches are quartered, then peeled, and cut into bits, which are eaten from the fingers as are apples and pears. Cherries, small plums, and California grapes are taken up one by one and eaten, the seeds or pits are removed from the mouth with the fingers and placed on the plate in as unobtrusive a manner as possible. Cheese may be cut in small pieces, placed on morsels of bread or crackers, and lifted with the fingers to the mouth.

It is most inelegant to take a chicken or chop bone in the fingers. Cut the meat as cleanly as possible from the bone and forgo the pleasure of the rest.

It is not improper to dip the stalks of asparagus in melted butter or a Hollandaise sauce and eat them with the fingers, also the leaves of artichokes are consumed in the same manner. In some parts of Europe tongs for holding asparagus stalks are served with that dish.

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At formal dinners, or a formal luncheon, a guest is never asked to have a second portion and should never ask for it,— but all is different at a dinner “*en famille*”; the hostess considers a second helping complimentary. When a host carves, he may request a guest to have his plate replenished. A second, even a third glass of water may be asked for, even at an elaborate spread, but of course, always of the servant. At a simple family dinner, where the hostess may have no maid or one only, a guest may be asked to serve or pass certain dishes, which makes him feel at ease and at home. Never, when a meal is finished, push back the last plate used and brush the crumbs up into little heaps but leave everything exactly in place with the napkin beside the plate; if called unexpectedly from the table or a sudden illness seizes one, the request “Please excuse me,” must always be made of the hostess.

VII.— RECEPTIONS, TEAS, AND MUSICALES

FOR a large formal function which society pleases to call a reception, cards are sent out ten days or two weeks in advance. If for an evening affair, the host's name appears and he receives with his wife. The guests arrive between the hours stated, and a careful calculator says that twenty minutes will suffice to "do" a reception properly, including greeting the hostess and partaking of refreshments. There must be dressing-rooms with attendants for both men and women. Wraps are removed by the women, but hats and gloves are retained. Cards are left on a tray in the hall, unless they are handed to the butler as he announces the names, and he afterwards deposits them on the tray.

At large receptions, one is not expected to take leave of the hostess; at small affairs it is proper to do so if she is not busily engaged in receiving.

Full evening toilet is required for men at receptions, with white gloves; daytime receptions call for the regulation daytime cutaway coat, high hat, etc. The right hand is bared, and glove carried, when one greets the hostess.

For afternoon teas, the hour is usually from 3 to 6, or 4 to 7. At these entertainments, the guests enter unannounced and meet the hostess, who moves from her position at the door and chats with her guests, keeping a watchful eye to greet promptly each one as she enters the room. Several intimate friends take turns at the tea table, and there is much sociability. It is an admirable way to entertain for a visiting guest. At receptions of this nature, it is not necessary to serve anything more elaborate than two kinds of sandwiches, tea, chocolate, or coffee, with bon-bons, and perhaps an ice. At

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evening receptions, a salad is required, and a frozen sweet, besides *frappé* or punch in the hall.

Receptions and teas are the most approved methods of introducing a debutante into society. Often a bevy of young “buds” are asked to assist, and an equal number of men are asked to dinner after the reception, sometimes winding up with a dance to which guests are invited who do not come to dinner. This dance is purely an affair for young people with whom the debutante will mingle during the season. A carriage may be sent, also a bouquet to each assistant belle, if the hostess wishes to do so, that is, if finances permit.

When a new house is ready for occupancy, it is quite the thing to issue cards to all on one’s visiting list and the affair assumes the nature of a house-warming. The new abode is open for inspection from garret to cellar with every room brilliantly lighted. There is music and any entertainment the hostess may arrange, with refreshments.

In many homes, it is customary to serve tea each day at five o’clock, and when this is known one’s friends form the habit, both men and women, of dropping in for the “cup that cheers.” This is a simple way of extending hospitality and one which every woman should be capable of showing. The maid brings a low table close to the hostess, spreads it with a dainty cloth, and sets the perfectly appointed tray and tea service before her. Plenty of hot water should be provided as “weak tea” is best, more than one cup being permissible. Thin bread and butter sandwiches, with some small cakes or bon-bons, are all that is required. No napkins are necessary, or plates other than the saucers to the cups.

A caller arriving at this time in the afternoon should always be offered a cup of tea. This habit so firmly established in England deserves to be equally popular here, as it is certainly a delightfully cosy custom.

For a musicale, a number of guests may be invited. The rooms are arranged with small camp chairs in rows, and the piano is placed in a position to make it visible to all. There

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may be programmes with an intermission for passing *rappé* or an ice. Ten numbers are sufficient; err rather with a short programme, with your guests demanding more, than weary with one which is too long. Musicales are like receptions inasmuch as the hostess receives and there are the same refreshments served after the programme, when the chairs are removed so that the guests may move with freedom.

It is proper to applaud, and encores may be given at the discretion of the artists. Those taking part may be professionals, or distinguished friends who have returned from abroad, whom the hostess takes this method of introducing to the public.

Afternoon musicales or readings are conducted in the same way as receptions, only the hour on the invitation is a specific one, such as "Three o'clock," and not "From Three to Five," unless the entertainment offered is not to be arranged as a consecutive programme but the numbers given at intervals. For an evening musicale full dress is required for both men and women.

VIII.— BALL-ROOM CUSTOMS

A DANCING party assumes the proportions of a ball when several hundred invitations are issued, and the affair takes place in the ball-room of a club or hotel. Few private homes are equipped with sufficient space to give a large ball with comfort. Subscription dances always take place in a public ball-room, the invitations bearing the names of the patronesses.

At private dancing parties the word "ball" is not used, but "Cotillon," or "Dancing after ten," or just simply the word "Dancing," at the bottom of a reception card, indicates the nature of the entertainment.

An awning is usually spread from the house to the street, with a canvas or carpet to protect dainty gowns and slippers, especially if the weather is inclement.

A polished hardwood floor is fine for dancing, with paraffin, wax, or even a slight sprinkling of corn meal to make it delightfully smooth. This will be a welcome hint to those who are fond of after-dinner drawing-room dancing, with an accommodating member of the family at the piano and even father participating in the pretty figures which young people love.

There should be a row of small chairs around a ball-room for chaperons and dancers. Camp chairs are best, as they may be easily moved. Decorations of flowers and palms add to the effect, but ostentatious trimming of the room is not necessary.

At a full-fledged ball, a stringed orchestra furnishes the music; at dancing parties of an informal nature, two or three pieces are sufficient. There must be dance programmes furnished. They are placed in the dressing-rooms or handed to the guests by a servant as they enter the ball-room. At small parties programmes are not necessary; there should then be a master of ceremonies, who will attend to the music,

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When the guests number more than a hundred, there should be checks in the dressing-rooms, and for the carriages, these details being in charge of a servant. At such affairs, a buffet supper is served and no attempt made to seat all the guests at once. There must be a punch or *frappé* bowl in charge of a servant who must keep a large supply of clean glasses constantly on hand. A caterer is usually employed for these large functions, and he supplies everything, from extra servants to smallest items, such as spoons, napkins, etc.

A mother is assisted in receiving by her daughters, and by as many others as she wishes to honor. Her husband assists also, and carefully watches to see that every one dances; that the chaperons receive attention; in fact, he must be a general utility man.

A young man, at a ball, must put aside all his personal preferences and dance with any strangers in the community who may not know many people. For the time being he must consider himself the obedient servant of his hostess, and assist her in every possible way. This is put thus strongly because often our dancing men absorb the attention of one or two especially popular girls to the exclusion of other maids who are not so attractive, or perhaps not such good dancers. A hostess feels dreadfully if there are "wall-flowers," and every man should see to it that there are none.

Introductions are essential at a ball, and the daughters of the house are equally responsible with their mother in seeing that presentations are made.

For the "German," or as it is more generally called, the "Cotillon," there should be an equal number of men and women. It is the hostess who chooses the man to lead, and she asks him if he wishes a partner to assist or if he wishes to lead alone. His decision must be unquestioned.

She consults him as to the favors, and he selects all the figures to suit himself. Any friend who does not dance may be asked to preside at the favor table, and the hostess may do so if she is not dancing, or one of the chaperons may thus assist.

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A son of the hostess must see that all guests are provided with partners, and assumes an equal responsibility with his mother and father. It is poor taste for men to congregate in the cloak rooms and smoke during more than one dance. They were invited to make themselves generally agreeable, and a man who wishes to lounge and smoke should not accept the invitation. In entering a ball-room, a woman precedes a man whether husband, father, or brother; an elderly woman precedes the younger in making her greeting to the hostess.

Unless a girl has all dances engaged, a dance with the son of the hostess may not be refused, nor may she refuse a dance with one man and immediately after give it to some one else. She must sit out that dance.

A woman may not be excused from a promised engagement unless too ill to dance. If she refuses, that finishes her dancing for the evening. The young man she refuses may look for another partner, after seeing that she is made comfortable by returning her to the chaperon.

Unless engaged to a man, a girl should not make herself conspicuous by dancing with the same person too often, nor is it proper to disappear into secluded corners and sit out dances with a man.

The writer is often asked by young girls just entering society what to say when asked to dance. A woman merely says “I am not engaged for that dance, and will give it to you with pleasure,” or she says “You may have the dance (or that number); I’ll be very glad to dance it with you.”

There really can be no set phrases, for what would sound natural from one person would sound affected from another, and the main thing is to be just one’s natural self.

When the dance is over a man may say “Thank you,” and the girl respond with, “It certainly was delightful, the music is excellent,” or words to that effect. A man, if late to keep his dance engagement, should be profuse in his apologies

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A man must always give the first dance to the woman he escorts, or if he is unattached, his first duties are to the daughters of the hostess or guests in the house; after that he may seek his own pleasure, keeping a watchful eye open to see when he may assist his hostess. It is a woman's privilege to make the move to go home, and adieus need not be said unless occasion offers when the hostess is disengaged.

If a man is suddenly called away from a ball it is his duty to personally explain his absence to every one with whom he may have a dance engaged, and if possible provide partners for them; this may be difficult, and he may be pardoned if not successful.

A man may send flowers to the young lady whom he is to escort to a ball, but it is not obligatory. If he is engaged, it is a thoughtful attention to send his *fiancée* a bunch of violets, for there is no girl who does not love and appreciate them.

IX.—ENGAGEMENT ANNOUNCEMENTS AND SHOWERS

OF late it has become the accepted custom to announce engagements through the medium of the society columns in the newspapers.

The news is made public in this way. The form which follows is correct, and is given for the benefit of the many who have inquired of the writer on the subject:

"Mr. and Mrs. Andrew James Black, 23 Rosalie Court, announce the engagement of their daughter Catharine to Mr. Henry Ward Lyons, of Boston. The wedding will take place in the Fall."

Very often, the news is first announced to relatives and intimate friends at a dinner-party given at the bride's home, when she goes in with her father, and her *fancé* escorts his mother-in-law-to-be, to the table.

A girl may ask those whom she wishes to compose her bridal party, and make the announcement at a luncheon or a dinner if the men who are to officiate are asked. This is done if it is possible for the bridegroom-elect to be present. Both the man and the girl will write to their intimate friends and relatives, so the news is pretty well circulated before the public announcement is made through the papers. In sending any notice to a society editor it must be signed with name and address, as no attention is paid to anonymous communications, especially regarding an engagement announcement or a wedding notice. Both must be properly authorized.

The family of the expectant bridegroom should be most cordial in their reception of the engaged girl after the announcement is made. The mother of the man should call at once, and very soon invite the girl and her mother, or the family, to a dinner.

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In regard to "Showers." They are certainly a twentieth-century innovation, although for years it has been customary for the intimate friends and relatives of a bride-elect to send her gifts upon the announcement of her engagement. If they are not overdone it is really a courteous attention which will be shown to a girl, in all probability, but once. Discretion is necessary however, in the way invitations are extended to such affairs. The same persons should not be expected to contribute to five or six showers, and then send a wedding gift, too.

It is not always wise to fill every day of the week before the wedding with some such function. It is far better to have these occasions some weeks before the wedding, and then have the articles simple but useful; the friends consulting carefully so that there will not be duplicates. These afternoons should be informal and filled with the sweet confidence, which girls love to exchange, for they will in reality be "last" days, as most brides sever home ties when they marry.

The refreshments served are simple, and no attempt is made to entertain lavishly. As I have said many times in answers to correspondents, the guests at a shower should only be the nearest and dearest friends of the bride-to-be, those who would give her something anyhow, shower or no shower. The hostess usually asks the guests verbally, explaining the nature of the affair, or sends her card by post with "Linen shower for Miss B—— on Tuesday at four."

Sometimes these parties are given in the evening, and the men of the bridal party, or those who will be asked to the wedding, are invited. The following is a list of showers that have been successfully given:

Linen, towel, handkerchief, collar, pin, paper, glass and jar for canned fruits and jellies, book, recipe, flowers, flower seeds, miscellaneous, novelty, kitchen, bath-room shower,—including such articles as soap, wash-cloths, etc.,—emergency (canned goods), pillow, plate, cup and saucer, spoon, bowl, apron, and laundry, which latter includes articles of use in a laundry—clothes-pin bags, bags for soiled linen, handkerchiefs, etc.

X.—WEDDING CARDS

THE proper time to send out invitations to a wedding is between two and three weeks before the day set for the ceremony.

A list of the bridegroom's friends is sent to the bride's mother, and the entire list is sent to the stationer's with addresses properly noted, if he is to have the cards addressed before sending them home. This is done for so much a hundred, and it is quite proper to leave it to be done by professionals. However, many young people enjoy looking over and addressing their own cards. An up-to-date stationer will always give the correct and prevailing style in paper, which is of the best quality and engraved; but the size of sheet and envelope varies a little from year to year, so no exact dimensions are given.

It is courteous to send wedding invitations to important business friends of a bride's father, the bridegroom's father, and to his own business associates. This is especially permissible if the wedding is to take place in a church. When there is a very large list, it is quite customary to send cards for the church, and cards for the reception or breakfast enclosed for those who are to attend both. No one should feel slighted at being invited to witness the ceremony only.

The entire expense of the wedding or announcement cards is borne by the bride's family, as well as for any enclosure cards that may announce the first "at home" days. Of course if the "at home" cards are not sent out with the wedding cards, the bridegroom may pay for them as for any other expense after marriage. If cards are for the church only, it is well to have the address of the one who gives the wedding embossed upon the outside envelope.

The question, "How should wedding invitations be addressed?" is thus answered by some of the best authorities:

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Simply "Mrs. George Brown" on the outside envelope; "Mr. and Mrs. Brown" on the inside envelope. There is a sanction for "Mr. and Mrs" on the envelope if any one wants to use it, but the best critics of large cities claim that a woman is the head of social affairs, and to her all invitations should be addressed. The words "and family" should not be used on the inside envelope; it is an obsolete custom. Economize in some other way than on the wedding cards.

The eldest daughter is entitled to a card, addressed to "Miss Brown," and the second daughter has one addressed to "Miss Natalie Brown"; twin sisters may be addressed as "The Misses Brown," and this term may also be used if there are four or five girls in a family, as common sense shows how ridiculous it would be to simply swamp a family with cards; but this applies to sisters only; each son must have a separate card.

All one's visiting list may receive cards to a church ceremony, and one's physician, if the family is known socially; but purely professional acquaintances do not expect cards.

Announcement cards should be addressed and stamped ready to mail immediately after the ceremony. If the place of residence has been decided upon, "at home" cards may be enclosed, or if there is to be a reception given for the couple in the near future by the bride's mother, these cards may be enclosed with announcements.

It is not considered the best form to give an "at home" or "reception at such and such a place" on the corner of a wedding invitation or an announcement card; there should be a separate card or cards.

For a large church wedding in a big city there should be "church cards" enclosed with all invitations, which must be shown to the ushers, who will also be furnished with a list of those to sit in front of the ribbons. It would save much trouble if the guests who are to have seats of honor would write their names on their church cards, so the ushers would see at a glance from their well-memorized list just where they are to sit.

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In case of a wedding at a country place, it is proper to enclose a card giving time of special train, if there is one, or any information that may assist the guest. On these invitations it may be necessary to say “The favor of a reply is requested,” as all details must be perfected as soon as possible, and a hostess must know, as it takes longer to execute plans in the country.

A widow has her cards engraved, as for her first marriage, provided her parents are living, only she uses the prefix Mrs. and her husband’s surname. If there are no parents or near relatives, the cards may read as follows:

*The honor of your presence is requested
at the marriage of
Mrs. Jane Martin Stewart
to
Mr. Raymond Laurence White
on Wednesday afternoon, June the tenth
at five o'clock
Church of the Redeemer*

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If a girl marries a military man with a higher rank than lieutenant, he may use his title on the wedding cards, as “Captain Henry Clarke”; but if a lieutenant, the cards must read like this:

Mr. and Mrs. Clarence Grant
request the honor of your presence
at the marriage of their daughter
Grace
to
Mr. Howard Graham
Lieutenant Fourth Regiment
United States Infantry
on the afternoon of Saturday, June the second
half after three o'clock
Saint Paul's Church
Minneapolis, Minnesota

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No acceptance or regrets need be sent to a church wedding which does not include reception or breakfast cards or bear the words, “Please reply,” or their equivalent. Announcements of weddings require no acknowledgment.

A wedding reception invitation must receive an acknowledgment. When refreshments are to be served it is only common politeness to respond at once, so that the hostess may know for how many she has to prepare.

If the bridegroom is a clergyman, the words “The Reverend” precede his name, followed by the letters “D. D.” if he has the honor of being a Doctor of Divinity. No honorary titles ever appear on wedding cards.

The following furnish some excellent examples of the very best forms for wedding invitations and announcements:

Mr. and Mrs. Samuel T. Lane
announce the marriage of their daughter
Marietta
to
Mr. Guy Allan Thomas
on Tuesday, April the sixth
one thousand nine hundred and nine
Urbana, Illinois

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*Mr. and Mrs. Charles R. Baird
have the honour of announcing to*

(Space for name)

the marriage of their daughter

Clara Anna

to

Mr. Charles Edwin Vear

on Wednesday, the fourth of October

nineteen hundred and seven

Chicago

"The honor of your presence" is considered the best form for a church ceremony, and "the pleasure of your company," or "the honor of your company," at a home ceremony.

For the hour, it is better to say "half after" than "half past"; and it must be remembered to use the prefix "Miss" if invitations are sent out by the married sister of a bride-elect; it must also be used if the invitations are issued by a mother who has been remarried. If the father remarries, the "Miss" is omitted, and simply the bride-elect's Christian name or names are used.

Mr. and Mrs. John Brown Elliott

*request the honour of your presence
at the wedding reception of their daughter*

Genevieve

and

Mr. Waite Phillips

*on Tuesday evening, March the thirtieth
one thousand nine hundred and nine*

at seven oclock

*Eight hundred and four East Montgomery Street
Knoxville, Iowa*

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Mr. and Mrs. Joseph Robertson

request the pleasure of

(Space for name)

company at the marriage reception of their daughter

Christine Grace

and

Mr. Alfred Hayes, junior

on the evening of Thursday, the fifteenth of June

at six o'clock

Thirteen hundred and twenty-seven Grand Avenue

Kalamazoo, Michigan

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Mr. and Mrs. James Franklin Miles

request the honour of

(Space for name)

presence at the marriage of their daughter

Anne Louise

to

Mr. Herbert Carleton Emerson

on Wednesday evening, the twentieth of December

one thousand nine hundred and seven

at half after seven o'clock

4800 Sheridan Drive

Chicago

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Mr. and Mrs. John Siedlitz

request the honour of your presence
at the marriage of their daughter

Pauline Elizabeth

to

Mr. Harry C. Lundgren

on Thursday evening, the sixteenth of August
one thousand nine hundred and six

at half after seven o'clock

Evangelical Lutheran Church

Ashland Boulevard and Twelfth Street

Chicago

Dr. and Mrs. John Hamilton Chew

request the honour of your presence
at the marriage of their daughter

Elizabeth

to

Mr. Theodore Weems Forbes

on Wednesday afternoon, April the eighteenth
one thousand nine hundred and eight

at three o'clock

Saint Chrysostom's Church

Chicago

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Mr. William Bush Linsley

requests the honour of

(Space for name)

presence at the marriage of his daughter

Helen Baldwin

to

Mr. George Milek Mashek

on the evening of Wednesday, the twenty-sixth of July

one thousand nine hundred and eight

at eight o'clock

St. Stephen's Episcopal Church

Escanaba, Michigan

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When there is no one to make the announcement of a wedding, it may be done by the couple themselves by use of the following forms:

Edward N. Miles

Helen T. Barker

Married

Saturday, February the second

one thousand nine hundred and eight

Chicago

Mr. Edward Thacher Bent

Mrs. Hannah Price Bussey

Married

on Wednesday, the fourteenth of April

one thousand nine hundred and nine

Chicago

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Adam Elmer Diller
and
Leah Fredrika Battermann
announce their marriage
on Saturday, April the twenty-seventh
nineteen hundred and eight
Chicago

Mr. and Mrs. Joseph B. Kealing
At Home
after the first of October
1420 North Alabama Street
Indianapolis, Indiana

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Please present this card at
Saint Chrysostom's Church
544 Dearborn Avenue

Reception
at half after three o'clock
23 Astor Street

Marriage
ceremony at six o'clock

PLEASE PRESENT THIS CARD AT THE
FIRST PRESBYTERIAN CHURCH

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Mr. and Mrs. Charles F. Henning

At Home

after July the first

417 Ainslie Street

XI.—CONCERNING BRIDES AND WEDDINGS

LET it be said, once for all, that a prospective bridegroom pays absolutely nothing towards his *fiancée's* trousseau nor does he bear any of the wedding expenses. The engraving and posting of invitations or announcement cards, the music at church or house, the decorations, awnings, extra servants that may be required, the carriages that take bride and maids to the church, are all paid for by the family of the bride. A bride decides the date of her wedding and also the nature of the event, whether it should be celebrated in the church or at home.

It is the duty of the bride's family to provide carriages to and from the station to house or church, if the wedding is in the country, and the guests come out from the city. Guests who reside in the country will furnish their own conveyances. If the bridegroom does not live in the country, the father of the bride may with perfect propriety place a carriage at his disposal to take himself and bride from the church to the house, and to the station after the reception.

A bride should see that a list of all her wedding gifts is kept as they arrive, with the names and addresses of the donors, and unless prevented by illness, she should reply with a note of thanks at once. A supply of fine note paper, with envelopes to match, and stamps should be on hand so there will be nothing lacking.

It is most unkind to leave the acknowledgment of wedding gifts until weeks after the ceremony. Unless circumstances warrant it, a wedding note should always be written by the bride, as it is a breach of etiquette to delegate the task, which should be a pleasure, to any one else.

The best way to write the note is to mention the gift. The

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following examples may be of assistance to some over-worked bride-elect whose brain is in a perfect whirl.

Dear Mrs. Jenkins:

The beautiful plates which you and Mr. Jenkins sent us have just arrived. They are exactly what I have always wanted and will be a beautiful addition to our china cabinet. Your wishes so sweetly expressed for our happiness I feel sure will be realized.

Please accept my sincere thanks for this and your many kindnesses.

*Most cordially yours,
Helen Springer.*

My dear Mr. Monroe:

The charming bit of linen has arrived. I cannot tell you how much I appreciate being remembered by one so far away, and I am delighted to possess this interesting piece and know that you selected it on your journeyings abroad.

When you return, it will give Mr. Hall and myself great pleasure to have you in our own home, where you can see how well your gift looks on the table. Wishing that you could be here to witness the ceremony on Wednesday,

*I am sincerely yours,
Pauline Nelson.*

Wedding gifts are displayed in a room especially arranged for their disposal with all the cards carefully removed. Some brides prefer not to have their gifts shown to any save the intimate friends and relatives. It is quite customary to set a time, a day or two before the wedding, to show the trousseau and gifts to the inner circle, and sometimes, after the bride departs the gifts are left out for friends to see. All these questions must be settled by individual preference, for there is no settled law regarding what must or must not be done.

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Wedding presents are always sent to the bride, no matter whether the sender is acquainted with her or not. A bridegroom may receive personal gifts from old friends and members of the family, but it is the general custom to send everything directly to the bride.

Cards accompanying gifts may be without writing or may have a short message of loving greeting inscribed. As presents are usually packed and sent from where they were purchased, plain cards are also provided to send, if the giver does not happen to have an engraved one at hand. Pencil inscriptions are perfectly proper.

The usual preference is to have everything marked with the bride’s initials. In case a great deal of flat silver is to be presented, it is well to consult the bride as to how she would have it marked; some prefer the initials which will in all probability be used for life. The old custom of using the initial of the bride’s last name with bridegroom’s similar initial is being revived with success in marking table silver.

Gifts should be sent as soon as possible after wedding cards are received, as it makes it much easier for the bride to write her notes of thanks.

The old custom that brides should not be seen in public after the cards were out was a good one, inasmuch as it gave time to rest and make the final preparations in a leisurely manner. Now a bride is *fêted* up to almost the very hour of her marriage, just as if her friends thought they would never have another opportunity of showing her any social distinction.

The choosing of the attendants at a wedding is a question to be decided by the individual. The maid of honor is usually the bride’s sister, and it is perfectly proper to have a married woman fill the office as “matron of honor.” Married men may also serve. Those who are to compose the bridal party should be asked as far in advance as possible, that all necessary details may be carefully planned.

A bride usually presents the maid of honor and bridesmaids with a remembrance. Jewelry is most frequently selected.

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It is a quaint conceit to have these favors made especially for the ones to whom they are to be given, using the birth-stone of each as a setting. This the bridegroom may do in the scarf pins usually presented to the best man and ushers. He also provides their gloves and neck-ties, sending them to the home of each one after first carefully ascertaining the sizes worn. The best man is chosen by the bridegroom. A brother generally officiates in this capacity. The ushers are chosen by both bride and bridegroom, but the latter's friends have the preference.

The fee for the clergyman is given by the bridegroom to the best man, who sees that he gets it immediately after the ceremony or just before the entrance for the ceremony is made.

A bridegroom provides the carriages for ushers, himself, and best man, also the bouquets for the entire wedding party, the one for the bride being somewhat more elaborate than the others. All the men wear boutonnieres in the lapel of coat. Bridesmaids and ushers arrive at the home of the bride at least a half-hour before the ceremony, the maids to receive their bouquets, and the ushers to have their boutonnieres pinned on by the bride, and receive any final instructions. Then the ushers go to the church to await the arrival of the first guest. The organist should be instructed to play a programme of suitable music. The bride usually prepares the names of the selections and sends them to him at least a week in advance, and he should play after the ceremony until the last guest has left the church.

An usher offers his right arm to each woman guest, and takes her to the pew, followed by the man who accompanies her. Just before the wedding march begins, the bride's mother enters, escorted by the head usher, to her pew on the left of the centre aisle. The bridegroom's family occupy pews on the right of the aisle.

After the families are seated, the inside doors of the church are closed while the bridal party is arranged in the vestibule. The prevailing custom is for the ushers to enter first in pairs,

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about six feet between each couple; the bridesmaids follow and pass between the ushers, who separate at the altar rail, half going one way and half the other. The maid or matron of honor walks alone, followed by the bride on the arm of her father, or whoever performs the office of giving her away. A brother, uncle, or guardian may do this, or a widowed mother; in the latter case, she merely rises in her pew and bows her head when the proper time comes.

After the ceremony, the bridesmaids precede the ushers, or each one walks with an usher, and the maid of honor goes with the best man; of course it is understood that the newly married couple head the procession in going out of the church. No guests leave the church until the families of both bride and bridegroom have made their exit as well as those who sat in front of the ribbons. This is a courtesy which is seldom shown. No suggestions may be given for decorations, for so much depends upon the money to be spent. A capable florist should have charge, who will follow out the bride's ideas. It is best, though, to err on the side of simplicity both in church and house decorations.

Candles make a delightfully soft light and may be used in profusion with good results, and flowers in their seasons are always acceptable. Pink, green, and white are favorable color schemes, and much more satisfactory at night than yellow. The latter is best in broad daylight, and in the early spring or fall. Winter weddings are very beautiful, with a wealth of holly, greens, mistletoe, and red ribbons.

A home wedding is carried out much as is the church wedding. The order of procession is the same. As the last words are said, the ribbons forming the aisle are rolled up and the clergyman congratulates the couple, leaving them to step into his place to receive their friends. If there are flower girls or pages, they immediately precede the bride at either a church or home wedding. If wine is served it should be champagne.

The old custom of having a bridal register to be signed with signatures of the guests has been revived. The book is

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prepared for just this purpose, having the initials of both bride and bridegroom. Some one should be appointed to see that guests write their names.

At the reception which follows nearly every church or home ceremony, the parents of the bride stand just inside the door to welcome their guests; next to them the happy pair and the members of the bridal party. The latter stand in line for only half an hour or so and then are taken by the ushers for refreshments, if there is not to be regular supper for all at a prepared bridal table. The father and mother of the bridegroom are next the bridal party as guests of honor, and there should be several intimate friends asked to assist in making introductions, besides the ushers, who have all they can attend to with strangers who need to be presented to the bride. All this, of course, is where there are several hundred guests. The bride must be most gracious to every one, presenting to her husband people he has not met, and he does the same with people she has not previously known.

The bridal couple must stand in line as long as people arrive. Some brides do not partake of refreshments if the time is short, but slip upstairs to change for the going-away gown. However, the custom of making a long journey just because one is married is not in vogue as much as it used to be.

The honeymoon is more often spent at the country house of a friend who places it at their disposal, or on an automobile trip. Sometimes a short stay is made in the country or at the seashore; then the couple return to settle their home in apartment or house, as the case may be.

A bride usually has "at home" days as soon as she is settled, for every one must call, and it is a pleasure on both sides to find the young matron at home ready to receive her friends.

It is the duty of every member of the bridal party to call not only on the bride, but upon her mother, at least within a month after the ceremony.

The best man should call at the bride's home after seeing the happy pair off on their wedding trip, to convey any messages

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the bride may wish to send back. The destination of the couple is usually kept a secret, for a day or two after their departure.

The custom of accompanying the newly wed to the station is not considered good form, nor is the showering of rice to the extent it is often carried. Rose petals and confetti are much better with just enough rice to carry out the good luck tradition. The same may be said of old shoes. The bridal party may send a couple of worn out white satin slippers after the carriage, but they should not be tied to the vehicle nor to the trunks, for there is really nothing humorous in making a laughing-stock of one’s best friends.

The sooner the young people of this age realize that marriage is a solemn religious ceremony the better. Everything should be joy and gladness, but practical jokes and vulgarity should be dispensed with at this time.

Owing to lack of time and space, dancing is scarcely practicable at most weddings, but it is a very pretty custom where there are many young people present, to have the bride dance with her husband, then with the best man, the bridegroom dancing with the maid of honor. In olden days, it was the fashion to have a double set of lancers participated in by all the bridal party, while the guests looked on with admiring eyes. At wedding breakfasts or suppers, it is quite the custom to serve all the guests at small tables, and the bridal party together at a table. This should not be attempted without capable servants.

Wedding cake may be placed in fancy boxes prepared for the purpose, by the guests to take home. The waiters may pass the boxes at the conclusion of the breakfast or refreshments, or they may be on a table in the hall with a servant to distribute them as the guests depart. The bridegroom, if in town, provides the carriage in which he takes his bride away. It is also allowable for him to tip the church sexton and the house servants.

The best man hands the ring at the proper time to the bridegroom, who in turn hands it to the minister. It is always best

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to have a careful rehearsal for either a church or home wedding, no matter how simple, for it would be annoying to have a mistake made which could have been avoided by an explanation beforehand.

Hats, veils, or head coverings of some kind are required in Roman Catholic and Episcopal churches, and the congregation stand to witness the ceremony. A trusted servant should be commissioned to care for the hats of the men attendants, especially those of the bridegroom and best man, and have them at the front of the church ready for them when they enter the carriage. The question of a bride wearing or not wearing gloves is one much discussed. Many brides decide in favor of not wearing them as the ceremony goes more smoothly when the glove does not have to be removed or the finger turned back. For the reception, however, gloves are worn. This is a point which each one must decide for herself. Custom sanctions either way.

When the bride ascends to change her gown, she usually throws her bouquet over the banisters to be caught by some lucky young woman, who fate decrees will wed within the year. Sometimes the bouquet is made in many parts; even if it is not a “shower” bouquet, which is the favorite just now, and the one who catches it divides with the other members of the bridal party.

At a second marriage, the bride or her family, bear all the wedding expenses just the same as for a first ceremony. It is conducted more quietly than when it is a woman’s first experience. There is no veil or orange blossoms. Those come but once in a girl’s lifetime; that is why, when asked my opinion as to a girl’s bridal gown, I always say “White, orange blossoms, and a veil.”

A widow does not have more than one attendant, no pages, no flower girl; but if in a church, there must be ushers if there are many guests, and she may carry a bouquet. The first wedding and engagement rings must be removed. If there is a daughter by the first husband, she is the one to receive these

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tokens of her mother’s early love. There may be a reception, a breakfast, or a dinner, whichever seems most feasible.

A man on making a second marriage does not give a farewell dinner to his bachelor friends, otherwise everything is the same as for the first ceremony.

If it is some years since a woman’s first husband died and she is still on friendly terms with his family, she may send them cards or announcements of her second marriage. People with good common sense must take these changes in a proper spirit and not consider that a second marriage shows any lack of love or respect for the one who has passed on.

Guests should remember that a bridegroom receives congratulations, and the bride the earnest wishes for her happiness. It is never polite to engage either of the couple in a prolonged conversation while other guests are waiting to meet them.

If the couple are to leave directly for the train after the ceremony, the bridegroom sends his suitcase packed with his traveling clothes to the home of the bride on the morning of the wedding, so that he may change his wedding garments while the bride is donning her going-away gown. At the request of the bride it is quite customary for the maid of honor and the honored maids to go to her room with her, and assist in removing the bridal finery for the plainer costume.

If a man gives a farewell dinner to his bachelor friends, it is generally on a night when the bride entertains her maids. At these functions the favors for the wedding are often given. If there are no such affairs, the gift may be sent to each one with the personal card of the bride for the girls, and the bridegroom’s card to the men.

In using a visiting card to go with a gift, if there is any writing on the front of the card, draw a line through the name; if on the back of the card, this is not necessary.

If more than one clergyman takes part in the wedding ceremony, each must receive a fee. No sum can be named, as a clergyman keeps his own counsel regarding such matters. As large a sum as the bridegroom’s circumstances warrant should

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be given; five dollars at least, and twenty-five if possible. In case a relative performs the ceremony it is not customary to offer money, but a gift of some sort should be sent; if the clergyman is wealthy and unmarried, a sum could be given him to use as he saw fit, either in charity or for some article in the church. These, too, are individual questions, most difficult for an outsider to settle.

There are some social laws as unalterable as those of the Medes and Persians, and those have been laid down here. On other points mere suggestions are given.

If there is a large wedding cake, as tradition says there should be, the head waiter hands the bride a knife tied with white ribbon and she cuts the first slice. The cake is then cut by the waiter, who passes it to the bridal party first. Sometimes the cake contains a ring, coin, and thimble, but such a cake is usually served at the dinner or supper given by the bride as her last hospitality in her father's house. Persons in deep mourning may send wedding gifts, even though they do not attend.

Wedding cards to a church ceremony only, do not indicate that a gift is necessary. In fact the question of wedding presents has resolved itself to this: do not send a gift unless you wish to do so, or would even if there were no cards issued.

A bride with any fine sense of what is right does not wish to receive gifts unless they are prompted by love and respect; nor does she wish to be under obligations to mere acquaintances. People who wish to show some appreciation of the invitation and yet are not close enough to feel like sending a present, may with perfect propriety send the bride a box, basket, or bouquet of flowers on her wedding day, with a card bearing congratulations.

Toasts at a wedding breakfast or dinner are a pleasing feature when all are seated, and they are cleverly made and drunk in champagne, the only liquor — so custom decrees — which should be used at a wedding festivity. The bridegroom responds to the health of the bride, and the best man to that of the maid of honor, if such a toast is given. A woman need not respond to a toast more than to murmur "Thank you."

XII.—WEDDING ANNIVERSARIES

THIS list of wedding anniversaries is the most correct one obtainable and has been made up from various authorities:

One year — Cotton wedding.
Two years — Paper wedding.
Three years — Leather wedding.
Four years — Fruit and flowers wedding.
Five years — Wooden wedding.
Seven years — Woolen wedding.
Ten years — Tin wedding.
Twelve years — Linen wedding.
Fifteen years — Crystal wedding.
Twenty years — China wedding.
Twenty-five years — Silver wedding.
Thirty years — Pearl wedding.
Forty years — Ruby wedding.
Fifty years — Golden wedding.
Seventy-five years — Diamond wedding.

Whether the celebrations of wedding anniversaries should be formal or informal rests entirely with the individual. Most young couples like to celebrate their first anniversary by having the bridal party together, when all have a happy time talking over the events of the past year.

As time goes on and people separate, it is not so easy to gather one's old friends together, and one scarcely feels like inviting new ones to as intimate affairs as anniversary functions should be.

Every couple should note the day with something unusual, for it is in the keeping of these precious days in life's calendar that loving ties are strengthened. One couple always add some much coveted article to their household furnishings on the anniversary day. Another lover-husband always sends his wife a box of her wedding flowers on the morning of the anniversary.

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When the silver wedding comes, it should certainly be observed, and the golden anniversary is so rare that it is an occasion to be celebrated with all possible pomp and ceremony. The invitation should be engraved in gold. It sometimes happens that health or circumstances will not permit any special observation of the day, and in this case the couple may send out golden announcements.

The examples that follow may serve for any of the anniversaries.

1879

1929

Reverend and Mrs B. W. Hamilton

Fiftieth Anniversary of their Marriage

request the honour of your presence at the

on Tuesday, March the thirtieth

afternoon and evening

One hundred and forty two Fage Avenue

Syracuse, New York

1880

1930

Mr. and Mrs. Charles Mixter Knox

announce the

Fiftieth Anniversary of their marriage

December seventh

1411 Chicago Avenue

Evanston, Illinois

For a silver wedding, the engraving should be done in silver, and for the wooden wedding birch bark is sometimes used for the invitations, or a paper that is in imitation of wood.

Presents are not obligatory at these anniversaries; if they are sent, it is customary to have them symbolic of the occasion. Articles of tin, wood, cotton, linen, etc., are all acceptable and may be had in great variety. In serving refreshments at informal celebrations of the fifth or tenth anniversary, dishes of wood and tin are used, and this makes a jolly lark for the intimate friends who delight in making festive these occasions.

In many instances, a bride dons her wedding gown on the anniversary day. This is an interesting feature as the years progress and fashion changes.

At a silver or golden wedding, it is a delightful feature to have letters read aloud, which have been received from friends who witnessed the marriage twenty-five or fifty years before.

XIII.—CHRISTENINGS

IT is granted that the baptism of a child is purely a religious ceremony, nevertheless there may be a social side which many parents like to observe. In the Roman Catholic and Episcopal churches, an infant is baptized at an early age. Ten days or two weeks is the usual time, therefore the mother is rarely present. The rule is to have two godmothers and one godfather for a girl baby, and two godfathers and one god-mother for a boy baby. These sponsors are selected from the circle of relatives, or very close friends, whom the parents may depend upon to be responsible for the solemn vows which the office imposes. The nurse holds the child when the event takes place at an early date after birth.

The sponsors are notified by note, or verbally, of the honor conferred upon them, and they should accept or decline at once. Sometimes a reception is held after the christening, at the house, for close friends and relatives; or there may be a dinner for the sponsors and officiating clergyman. The child's health may be drunk, and there should be a white iced cake served. The small child, let it be said, is not in evidence for more than ten minutes. If the christening is at home, and the baby is several months old, the affair may be quite after the manner of an afternoon reception with music, flowers, and refreshments.

The mother appears in an elaborate reception gown, and all is very festive. For bon-bons at christening, the French people always serve sugared almonds, Jordan almonds, and the custom has come to this country, so the confectioners say; and "*dragées*" are in demand for many christening parties, or are sent by friends on the christening day, even if there is no party.

It is also the custom for the sponsors and intimate friends to give christening presents. The old-time porringers, which

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were of pewter, are reproduced in silver and Sheffield plate, making most desirable gifts for either boy or girl babies.

A wealthy godfather may start his godson’s bank account, and the family may give silver. If the health is drunk to a son and heir, a bottle of wine may be sealed, not to be opened till the day of his majority.

In European countries, a child’s godparents come after the parents in authority. In case of the latter’s death they assume control and guide their charges through all life’s troubles with their advice, and often assume financial responsibilities if necessary.

In the future, when the office is more clearly understood by those who are not in the churches which now require sponsors, there may be some such relationship established, for it is certainly a very comforting thought to parents to know that at least three persons are responsible for their child’s moral welfare in case they must leave their helpless little ones.

XIV.—CHILDREN'S PARTIES

THERE is a code of manners which every American child should learn. The accent is on the "American," because on the Continent children are rarely seen until they have a certain poise, and know how to conduct themselves in due and proper manner. They are not at the table until six or eight years of age, if there are guests present, and then usually for dessert only.

In this country, when they are scarcely able to walk, children begin their social career by having parties and all sorts of festivities.

American children have rather an unsavory reputation in Europe, for which they are not to blame; it is the place of the parents to see that a child knows how to acknowledge an introduction by saying, "How do you do, Mrs. French," or to reply, "Very well, thank you." A child should not interrupt when older people are engaged in conversation; and when spoken to should say, "Yes, mother," or, "No, Mrs. Gray."

Having learned these first steps in the nursery, a child will be fitted to mingle with children and be a polite little host or hostess. Children have the same responsibility as their elders when it comes to entertaining. They must see that their guests play the games they like best, and they must give up treasured belongings for the amusement of others. Realizing that the choice of everything belongs to the visitor is a lesson hard to be learned by many petted "only children."

To give parties often is indeed a splendid method of teaching self-control. Not elaborate evening functions, but afternoon parties with simple refreshments, where the young host or hostess works out his or her own problems, with a guiding hand to aid when necessary.

It is a lesson, in more ways than one, to permit the young

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aspirant for social honors to plan the affair with all the individuality at command. Of course this is by far the hardest way for mothers; it is much easier to say, “Now, don’t bother, mother will attend to everything”; but, what responsibility it gives a child to write the note of invitation, and plan the refreshments and favors!

This is of course for the little neighborhood affairs which should be a part of every child’s life. For the elaborate birthday party, or dance, the following models may be of service:

Miss Mary and Master Robert Kellar
will be happy to see
Miss Gretchen Murdoe
on Tuesday evening from seven to nine
at
Flossmore, Park Hill Terrace

Dancing

Miss Josephine Greene
requests the pleasure of
Master Harold Lock’s company
at her birthday party on the afternoon
of June the tenth,
from
three to six o’clock

For very little children, birthday stationery comes ready for the names and date to be filled in. Mothers will find this very convenient, and children love the gayly decorated sheets with the wee envelopes.

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Informal notes may be written in this way:

Dear Grace:

Mother says we may have a tea party on the lawn on Friday after school; please come and bring your doll.

Yours sincerely,

Helena Snow.

The tendency of the times is towards day-time entertainments for all children under fifteen, and it is a move in the right direction. After that age, evening parties, on Friday or Saturday nights are permissible, the hours being from seven to ten.

At birthday parties the guests should be taught to offer congratulations by saying, “I wish you many happy returns of the day”; and it must be early taught children how to take leave by saying, “I have had a very happy time,” or, “Thank you for the very pleasant party.”

It is a mother’s bounden duty to know every child with whom her child plays, and she must use her judgment as to who is or who is not desirable. A child must learn to respect the home and never make complaint of a guest, no matter what the occasion. After the youthful offender has departed, mother may be told of the grievance, and the question settled. A child has a struggle to learn that tattling is a trait to be nipped in the bud.

If a mother learns that her own child has been gravely at fault she must see that an apology is forthcoming, and that all reparation possible is made. It is only by this method that a true adjustment of neighborhood affairs may be maintained.

At children’s parties, the refreshments should be of the simplest character. Cocoa in winter, with whipped cream or a marshmallow in each cup, iced cocoa or lemonade in summer, plain sandwiches or with a chicken filling, wafers, cookies, angel-food or sunshine cake, ice-cream or ices with plain peppermint candies, are sufficient. A birthday cake must always have candles, and children dearly love the snapping cracker

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caps, and all the dainty favors which they take home. In fact the treasures that are taken home are half the party.

Sometimes children take violent fancies to boys or girls whom the mother does not know. In this case, if there is a party contemplated, it is best to find out who the family is and then to second the child’s invitation with a note to the mother expressing the hope that the child may be allowed to come. If it is responded to cordially, all well and good.

It behooves every mother to stand next to her children in all their joys and sorrows, though in a most tactful way. If childish confidences are kept sacred, and a mother has the power of seeing as her child sees, there will never be much danger of losing either a boy or a girl from the home-fold, especially when that home is open with generous hospitality to all.

There should be no room too fine or furnishings too beautiful for the children to use; but, to avoid hard usage on one’s finest rugs and expensively upholstered chairs, there should be one room, perhaps the child’s own, or a den, where youthful members of the family may have full sway.

One mother says, “But it all means so much work.” That side of the question can have no possible bearing at all, for it is work to the very end; but it may be a very happy, joyous work if the right viewpoint is taken, and it is only this right vision which means success to the American home and American children.

This may seem like anything but a chapter on “Children’s Parties”; but mothers must read between the lines and see that every meal is conducted with party manners, and all the special days are kept with the party spirit. The shops are full of novelties for every season, and it costs but a trifle to indulge in the pretty favors which may be kept from year to year. As one six-year-old aptly expressed it when asked if she did n’t love to go to parties, “Why, yes,” she said, “of course, but pretty nearly every day we have a party at our house.”

The answer may be that all this is expensive. To that

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the reply is, "Not necessarily," as in everything the cost may be what we can afford. Flowers in season, or even green leaves; the paper baskets made by nearly every child of kindergarten age for holding salted peanuts or bon-bons; the tiny cup-cake with a candle, if the pocket-book precludes a large one. A doll's tea table, with cambric tea and wafers, has delighted the heart of many a child; and let us all be thankful that a child under six is pleased with the merest trifle, and criticism is unknown, and should be an unknown quantity, as long as possible.

The mother with wealth should aim to keep her children's parties simple, and so the social standard of childhood will be equal for as many years as it is possible to keep it so. In this every mother may do her share. The same may be said as to the character of entertainments and the hours. If every mother who has a daughter in school would say, "No parties save on Friday and Saturday nights, and then only until ten o'clock," it would be an innovation much to be desired. Also there should be no theatres save *matinées*, and those only of the very best. There should be no problem plays for the youths of this generation.

A theatre for children is one of the promises of the future, and then there will be a charming way to entertain them, especially if performances take place in the open air.

XV.—OUT-DOOR SPORTS AND ENTERTAINMENTS

IN this day and generation, when girls as well as men are taking such an active part in out-door sports, there has sprung a code for athletic etiquette that stamps the well-bred person from the one who is not wholly correct in the little details of out-door recreations. Each game has its rules, and they cannot be given in full here, as space does not permit.

Every man should know when he has invited a woman for a drive, that he should bring the vehicle as close to the curb as possible, with the wheel well cranked, then stand with the lines in his hand, guarding her dress carefully from the wheels, while she is being seated.

A man should lift his hat to every one to whom his companion bows whether he is acquainted or not. In driving, to touch his hat with the stock of his whip is sufficient if the horses demand his attention so that his hat can not be lifted.

On a coaching party, the seat on the box with the driver is the place of honor, provided the host is also the whip. It is sometimes given to the chaperon, or the young woman whom the host wishes to honor.

The costumes for horse-back riding, and for driving, differ in details from year to year, so it is best to consult a reliable tailor and dressmaker for styles in both costumes, then one is sure to be up-to-date.

There is a distinct golf etiquette which every one should study who has aspirations in that direction. When a man and woman play together and there is no caddy, the man carries the woman's bag of clubs, aids in looking for her ball, forms the tees, and washes her balls.

When one makes an error and plays on a green not cleared, an apology must be made. Slow or inexperienced players

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should not retard the progress of those who may be more skillful; it is polite and considerate to say to those in advance, "You play right through, as we are in no haste." Any costume save the very plainest is out of place on the links.

Archery, tennis, and croquet are all very popular, and with the revival of these out-door sports garden-parties are again in favor.

Those having ample grounds around city homes, or those who are fortunate in having country places, are entertaining more and more in the open. A large tent or *marquee* is erected for serving refreshments, and the porches of the present day have their own furnishings as for any other part of the house. Tournaments are arranged with prizes, and sometimes a platform is put up for dancing.

It is quite customary to engage a fortune teller or a palmist to entertain, and for the children, when they are included in the invitation, there will be a donkey or pony to ride. The refreshments are cold meats, sandwiches, salads, frozen sweets, with plenty of cold drinkables at hand for every one, as out-door games always induce a decided thirst.

On the porch, hot tea may be served with delicate wafers. There should be dressing-rooms for the guests to remove their wraps, but the hostess usually receives on the lawn, standing on a rug under the shade of a large tree. However, these settings must be arranged to suit the grounds.

Afternoon garden-parties take place usually from "three to six," in the evening, and they are called "lawn parties" quite frequently; such an invitation suggests dancing and a gayly dressed company assembled on a greensward made brilliant with hundreds of Japanese lanterns containing tiny electric lights.

Refreshments are sometimes served at small tables scattered over the grounds. In England these *al fresco* entertainments have always been popular.

There should be plenty of camp chairs or stools, and large canvasses spread down are appreciated by guests who may be

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afraid of dampness. If the place has a lake or river adjacent, a moonlight party is particularly delightful with the boat all prettily decorated with lanterns. There should be competent persons in every boat; but in this day nearly all girls, as well as boys, are skilful with both oar and paddle.

At all the entertainments, men wear white duck or flannel trousers, negligee shirts, hats of straw or soft felt, and no gloves. The girls wear suits of linen with dainty lingerie waists, or entire frocks of some thin material and canvas shoes with stockings to match the gown.

XVI.—HOW A BACHELOR ENTERTAINS, AND CHAPERONS

THE bachelor of to-day is often so from choice, and not because of unrequited love. With the present tendencies towards high living, and the extravagant ideas of many twentieth-century maidens, it takes an income of large proportions to keep up the establishment that many girls require; so bachelor quarters are greatly in demand. Here very smart entertainments may be given in return for hospitalities accepted. If a bachelor is also an artist, he may give an afternoon reception to display a newly-finished picture. Of course there must be a chaperon, a relative, if possible. If not convenient to have a sister, cousin, or aunt to fill this pleasant office, it should be a friend who will lend social prestige to the occasion. She should be consulted and her services secured before the invitations are sent out. A room is arranged in which the ladies may leave their wraps, and refreshments are served from the dining-room table as for any reception.

The services of a caterer are required. At informal studio teas, the artist's man-servant may bring in hot water and the chaperon will brew and pour the tea, the young men guests passing the cups. A bachelor may give a dinner, having a chaperon who acts exactly as she would if she were hostess in her own home. At a theatre party, a bachelor has a chaperon, and the supper which follows is generally arranged for at a hotel.

A bachelor with a yacht may give great pleasure by entertaining on board. Here the chaperon sits in the honored seat at the table and helps in carrying out any plans the host may have for the enjoyment of his guests. Young women who receive invitations to bachelor functions need take no personal chaperon, as the one provided by the host makes it unnecessary.

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A chaperon is indispensable to any young girl's welfare, and every right-minded youth appreciates that fact. It is not that young people are not to be trusted, but that there are conventionalities that cannot be ignored. In the East, the standards of "what is what," and "who is who," are much more rigorously observed than in the West.

A girl's mother is her rightful chaperon, but it often happens that a girl has no mother or that she is an invalid. A person to be a successful chaperon should be "wise as a serpent and as harmless as a dove," literally, not figuratively. She must be able with sheer diplomacy to steer her charges in the way they should go. If the young people only realized that her presence gave them more freedom, and more opportunities to have a good time without laying themselves open to unfriendly criticism, it would be a tremendous stride towards improvement in the manners and customs of American boys and girls.

An American girl in Europe, if she be a student, has her work as a protection, and she is unmolested, holding her position above reproach; but socially it is altogether different, and a chaperon is a necessity to the girl who wishes the doors of the best homes on the Continent opened to her. The chaperon must have position and prestige, or her young charge will suffer accordingly.

Young people who belong to a fraternity or a sorority always ask a chaperon, or perhaps five or six when they give their parties, and a pretty sight it makes to see the handsomely gowned women about the room, watching the young people in the merry whirl. The mother is wise who does not abandon her dancing days too soon, and it is very pleasant to see a young man dance with the mother, who may be chaperoning her daughter, before he dances with the young woman. It is only in rural districts that boys and girls "keep company" and go on long jaunts alone. It is not sanctioned by any book of etiquette.

A man has much latitude in this country, as he may take a young woman to the theatre, and to church, go on walks, and

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take her out in his automobile for a spin in the park. In fact, the automobile is responsible for many of the things that are deemed permissible, but nevertheless for long jaunts there is always a chaperon, and in very few instances have the conventionalities of society been overlooked.

It goes without saying that a chaperon should bear a spotless reputation and have an assured social position. The very best friend a shy girl can have is a clever, sympathetic woman who, as her chaperon, undertakes to pilot her through the mazes of a first year in the great whirlpool we are pleased to call "society."

XVII.—WEEK-END PARTIES

OFFERING the hospitality of one's home for the week-end is a popular method of entertaining, especially if the home is in the country. Invitations to house parties should always state explicitly the length of time a guest is expected to remain. A time-table of the local trains should be enclosed, with any other necessary information that may aid the guest in perfecting plans for the trip.

If there are to be other guests, and any special mode of entertainment, such facts should be made plain in the invitation, that visitors may arrive properly equipped as to clothes, etc.

In replying to such invitations, guests must clearly state on what train or boat they will arrive, so that the hostess may meet them or send the servant, which is perfectly permissible.

From Friday night or Saturday until Monday is the allotted time for most guests at a house party; hence the name "week-end."

Discretion is necessary in making up a house party to be sure that only congenial people are invited. It is the duty of each one to be as agreeable as possible, sinking all personal preferences in respect to the wishes of the hostess. It is well to play all card games, to golf, ride, play, and dance, and to cultivate any special stunt, that one may add a share to the entertainment. A hostess always appreciates a clever guest.

A secret of success in week-end parties is to in a measure leave visitors free to enjoy the time in their own sweet way, especially during the day. For the evening, there may be some special entertainment planned, but in the mornings the men like to golf, boat, play tennis, or take long tramps, and the girls may join them, or sit on the piazza with fancy work or magazines, from which short stories may be read aloud.

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At dinner every one should appear at his very best. A thoughtful hostess will see that a guest-chamber is provided with pen, paper, ink, and stamps, or post cards of the place, also with a daintily fitted work-basket. A candle-stand at the head of the bed is another convenience much appreciated by a nervous person who may want to look at her watch, and yet not wish to turn on the light.

It is absolutely necessary for a guest to write a letter to her hostess the next day after she returns home, and express in a few graceful words her thanks for the pleasure experienced and assure her of her safe arrival. These are called "bread and butter" letters, and it shows a decided lack of good breeding to neglect sending them back at once. It is customary to give the servants a tip when one remains several days under a friend's roof. The sum cannot be stated, but common-sense will settle the question. If any special service has been rendered, or if one has been ill, thereby necessitating extra service, the tip would be larger.

If one can do so without ostentation, it is a pretty courtesy to a hostess to send her some little souvenir of your visit, a new book, a deck of cards in a handsome case, a bit of handwork if you embroider, some new music you know will be acceptable, etc. This should not be done unless the right opportunity offers. A man may send his hostess a box of flowers, or a box of choice confections.

XVIII.—CORRESPONDENCE AND STATIONERY

WRITING graceful notes is an art to be studiously cultivated by both men and women. In England, a woman of social prominence rarely depends upon a private secretary, and is noted for her letters, which are sure to be correct in every detail.

The first thing to consider is proper stationery. Unruled white and cream paper, of a good quality, is always a safe selection, although gray and a grayish blue are used. Envelopes must match in size and color. A monogram is permissible, also the number and street, and for country houses stationery marked with the name of the place is in favor. Men have their name and address on stationery for their private correspondence or sometimes they use their club stationery, if they are bachelors and make their home there.

Persons who are in mourning use black-bordered paper and envelopes, the width to be determined by the depth of their mourning. It is three-eighths of an inch for the deepest mourning, and one-half that if for a child or distant relative.

Ruled paper is never used, nor is scented stationery in good form. Post-cards have practically banished letter-writing in this busy day and age. It is so easy to buy a souvenir card and post with the mere signing of one's initials to assure fond friends and family of one's welfare when journeying at home or abroad. It is a bad habit, but one of great convenience nevertheless.

As a means of personal correspondence, the ordinary government post-card should not be used save as a means of the briefest business communications, to which initials alone are signed. Black ink of the best quality should be used and a stub pen is most in favor. The old day of fine lines, shaded capitals, and pink stationery has gone, let us hope forever.

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In a social letter, the date should be written out in full, as, "The third of May," or "May the third."

It is the custom to write a letter across the front page, then lengthwise across the second and third pages, thence down the fourth page.

A very ceremonious note begins with "My dear," instead "Dear — ." In writing a formal letter, the full name is signed as "Mary Jones Emerson." No pet names are permissible when addressing an envelope, as "Miss Mag Hall," it must be "Miss Margaret Hall." A letter to a man should be addressed "George Whitacre, Esq." in preference to "Mr. George Whitacre." A son who bears his father's name should have the "Jr." after, as "Joseph Fuller, Jr."

Never address a woman verbally or on paper by her husband's title as "Mrs. Dr. Fenn"; she is Mrs. James Fenn.

Some years ago, it was customary to say "No." before the numerals of a street address, now it is simply 6538 Huron Street or Avenue, with no abbreviations for either street or avenue.

The word "Addressed" is now omitted from any missive sent by personal messenger, and it is correct to write "In care of," instead of the character $\%$, once employed.

"If not delivered, return to—" may be written on the back of an envelope, or the home address may be engraved on envelopes.

In writing a business letter, begin with "Dear Sir," or, if a firm, "Dear Sirs," or "Gentlemen"; and when ending such a letter sign yourself: "Yours truly." A business letter to a woman should begin "Dear Madam," or "Madam," regardless of whether she be married or single.

In replying to a friendly letter, be sure to see that you really do answer it by noticing any questions and fulfilling any favors asked.

The word "Yours" should be added to the finishing clause of a letter as "Yours cordially," or "Sincerely yours," not "Sincerely" or "Cordially," or simply "Yours"; the latter is really discourteous.

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A woman in writing to a stranger may sign herself, “Frances A. Deane,” and put “Miss” in parenthesis before the word “Frances” if she is unmarried. If she is married she puts in parenthesis “Mrs. George Deane.” It is very bad form to sign the name “Mrs. F. A. Deane.”

The date should follow the signature in a social note in the lower left hand corner; in a business letter it should be at the head. A note should be carefully punctuated and carefully spelled, as a note to a stranger indicates at once a person’s breeding; in fact, a well-written letter is a passport or, better still, an unquestioned mark as to one’s social caste.

It is often a question how letters to public officials should be addressed. The following examples are quoted from a well-known authority on social usages:

A letter to the President of the United States commences, “Sir,” and concludes, “I have the honor to remain your obedient servant.”

A social letter from an acquaintance would commence, “My dear Mr. President,” and conclude “Remaining most respectfully (or sincerely) yours.” The envelope would be addressed, “President William H. Taft.”

The Vice-President would be addressed the same as the President if an official communication, and as “My dear Mr. Sherman,” if a social letter. The conclusions would be the same as for the President, and the inscription on the envelope, “To the Vice-President, James Sherman.”

An official letter to a Justice begins the same as to a Vice-President, “Sir,” or “Dear Sir”; a social letter begins, “Dear Mr. Justice Brown,” and the inscription on the envelope is, “Mr. Justice John F. Brown.”

A Senator has “Sir,” or “Dear Sir,” for an official letter, and “My dear Senator Ferry,” for a social one; the envelope inscription being “To the Hon. Thomas W. Ferry,” or “Senator Thomas W. Ferry.”

A member of the House of Representatives is addressed on the envelope as “The Hon. William P. Savage,” and a social

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letter commences "My dear Mr. Savage," with "Dear Sir" for an official communication.

The same rule holds for a member of the Cabinet, only the special office is mentioned on the envelope as "The Hon. William F. Chase, Secretary of State."

A Governor of a State is addressed as "Dear Governor Deneen," if a social letter, and as "Sir," if official. The envelope should be addressed, "Governor Charles S. Deneen."

A Mayor's official communication is "Sir," or "Your Honor," and a friendly letter commences "My dear Mayor Busse," or "Dear Mr. Busse." The envelope bears this inscription, "His Honor the Mayor of Chicago, Fred. M. Busse."

To a bishop, either an official or a social letter commences, "Right Reverend and Dear Sir," concluding with "I have the honor to remain your obedient servant." The inscription on the envelope is, "To the Right Reverend Charles P. Anderson, Bishop of Chicago." A social letter may also with perfect propriety commence, "Dear Bishop Anderson."

A priest is addressed socially as "Dear Father Merriman," or "Dear Doctor Blunt," and the envelope is inscribed, "The Reverend Earl H. Merriman," with D. D. added if he is a Doctor of Divinity.

XIX.—TRAVELLING ETIQUETTE

THE *wanderlust* is strongly developed in most of us, and travelling is made so easy that there has come into existence a code which is accepted by tourists as just and fair.

Selfishness, if it is innate in a person's make-up, is sure to be in evidence in travelling, and every endeavor should be made to combat this tendency. A man must allow a woman to precede him into a train, and be content with what reservations may be left if he has not been provident in engaging quarters in advance.

To spread one's belongings out over every available inch of space is a mark of the inexperienced traveller. Hand baggage should be stowed away as compactly as possible, and the half of the seat not occupied be left free if the car is crowded. Persons of refinement carry their own toilet articles, including hair-brush, comb, tooth-brush, and soap. A sleeping-car gown of silk is best, as it takes less room; and women who wish to protect their hats have bags of silk, with a draw-string at the top, by which to hang them up.

Windows should not be opened without the permission of a fellow traveller on whom the draft would blow direct.

Composure is the mark of a good traveller and is a habit to be acquired by careful cultivation. Nervousness does not add to the comfort of any one. If unavoidable delays come, simply make the best of it. Avoid asking unnecessary questions; a time table will generally afford all needed information.

It is ill-bred to talk very loud or about one's personal affairs to fellow travellers, although it is perfectly permissible to talk with persons who are to be companions on a long journey and to accept favors that may tend to make the journey more pleasant.

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A man who may have been of service to a woman on board a train or boat need not expect her to recognize him afterwards unless he has proven his identity, or they have mutual friends, and the acquaintance proves desirable. Some very charming people are met *en route*, and life-long friendships established. As a rule, a woman must maintain a certain dignity and reserve, especially when unchaperoned.

A woman should always pay for her own meals on a dining car, unless the trip is a short one and her *compagnon de voyage*, happens to be a man who is a friend of the family. If he ask her to dinner or luncheon with him, it is perfectly proper to accept.

A porter should receive a tip at the journey's end, large or small, according to the length of the trip, and the service rendered. When going to a large hotel alone in a city, it is best to wire ahead for accommodations, as it is the rule in some hotels not to receive unannounced a woman whom they do not know.

Two women together, with baggage, seldom have any trouble in being accommodated without previous notification if there is room, and there usually is if there is nothing special to draw a crowd to the city. In that case rooms should be reserved weeks in advance.

A woman registers her name as it appears upon her visiting card, adding the name of the town and state where she resides.

On ocean liners introductions are not necessary to one's companions at table. A person should say, "Good morning," and enter into conversation with persons on the right, left, and across the table.

Every one is expected to attend the concert given on most ships for charity, and it is polite to attend the religious service that is provided on English and American steamers; but this is an individual matter.

In leaving the ship, it is polite to bid farewell to the Captain and any officers with whom one has had more than formal meetings, and to say good-bye to passengers with whom one has

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become friendly. Cards may be exchanged, and often prove reminders of happy hours spent on shipboard.

There is much tipping to be done aboard a ship. Two dollars all round is a tariff fixed for persons of average means, and this is increased to individual servants from whom extra service has been demanded. On arriving on the other side, if one is invited to dine at an English house, there must be a careful toilet made for this ceremonious meal. Full dress for a man is absolutely essential, and an evening gown for a woman. The English may serve somewhat plainer dinners than Americans, but they never eat them in plain clothes.

Iced drinks are not offered in England and no one says "sherry wine," or "port wine," but "sherry," or "port."

In France, however, it is proper to say, "*vin de Champagne*," or "*vin de Bordeaux*." Etiquette differs in all countries, so the best a traveller can do is to observe closely and exercise common sense.

A Frenchman always takes off his hat on entering or leaving a railway coach if there are ladies in it, but an Englishman never raises his hat unless the Queen or a Princess passes, or he meets an acquaintance. He remains covered in all public places, but in his own home he is the politest and kindest of hosts.

A letter of introduction into an English family reveals them as very charming; without this open sesame they appear rude and snobbish. The English are most punctilious in observing all the niceties of society. They call at once after a party, and immediately after receiving a letter of introduction. In the art of letter writing they are experts, and place great stress on a well-written epistle.

XX.—FUNERALS AND MOURNING

“**H**OW should a funeral be conducted?” was a question asked of the writer of these pages not long ago; and the answer was, “Consult an undertaker.” It seems out of place to have a chapter on this subject, but as there is an etiquette for this occasion which is sure to come into the life of every one, sooner or later, we must be prepared to say what shall or what shall not be done.

As soon as a death takes place, the fact should immediately be made known to the best undertaker the town affords. This message may be sent by telephone or messenger. The shades are drawn, and a servant or intimate friend authorized to answer the bell and receive all messages. No member of the family is expected to see visitors, and none but the men of the household go outside the door unless circumstances make it needful. The undertaker immediately consults the person delegated by the family to take charge of things, as to what they wish upon the door. The scarfs of flowers, or palm leaves tied with ribbon or chiffon, are much more used than the crape streamers.

Death notices should be put in the newspapers, arrangements made at the cemetery and with the clergyman, and notes sent to the ones who are desired to act as pall-bearers. Sometimes the undertaker provides the actual bearers, and those asked are honorary, walking immediately after the casket. Intimate family friends or close business associates are asked to fill this office.

While no charge is exacted by clergymen for their services at either a house or church funeral, if circumstances permit it is well to send a fee. A carriage is always placed at his disposal to convey him from his house and back again.

A fee is necessary to the sexton if the service is held at the

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church, also to the organist and singers. Pall-bearers have carriages sent for them, and there must be conveyances for all whom the family wish to accompany them to the cemetery. It is quite customary to say, “Burial private” in the newspaper notices. “No flowers” is also admissible if the family wish to prevent the floral offerings; this is a matter of individual preference.

The clergyman is instructed as to what the family desire as to hymns or remarks. It is in much better taste to dispense with the latter and adhere strictly to the burial service.

In case notes must be sent out by any members of the family, black-bordered stationery should be used.

In seating persons at a church funeral, the pall-bearers occupy the first pews at the left of the centre aisle; the family and near relatives sit in the first pews on the right.

After a funeral, the sad home-coming must be gone through, and the house should be found divested of every outward symbol of mourning. The flowers not taken to the grave should be sent to some hospital, the rooms arranged in the usual way, and the shades raised.

At a home funeral, it is best to have some intimate friend of the family receive people. If the members of the family appear, they are dressed with hats and veils ready to enter their carriage at once after the service. When they wish, they may listen to the service unobserved from an upstairs or adjoining room. If there are singers, they should be unseen and rather remote, so that the sound comes softened, and the voices are unaccompanied.

The question of mourning is much discussed, and as with most questions there are two sides.

Custom has decreed that when a loved one passes on, we immediately swathe ourselves in deepest black as a mark of respect, and as an outward sign that we are suffering.

It is doubtless true that black garments and a heavy veil are a protection from the gay frivolity of the passing stranger;

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that one can go out on errands of business and necessity fearless that any chance remark or untimely question will hurt one’s feelings.

Happily, though, the day for donning the heaviest of crape, and the longest of veils is past, and now even a widow’s mourning attire is reasonable in its construction. If one is in mourning, however, it is necessary to conform to its requirements. No one wearing a crape veil should appear at a reception or theatre, although concerts are permissible.

In England the period of deep mourning has been shortened to six months, with second mourning for six months, so that a year covers the time prescribed by the strictest etiquette.

Black furs and seal-skins are worn in deep mourning. A widow usually has a ruche of white just inside her bonnet; but fashions change in mourning, so no rules may be laid down with the assurance that they will hold good next year.

Black-bordered stationery is used as long as a person is in mourning, and black-bordered handkerchiefs are proper as well as those of narrow bordered sheer linen. For relatives-in-law it is not necessary to put on mourning, but this is a question for individual decision. In the South it used to be the custom to put on black for the remotest relation.

A widower may put on mourning by wearing a complete suit of black, white linen, dull-black silk neckties, dull-black leather shoes, black gloves, and a ribbon of broader width on his hat. A correct haberdasher will see to the mourning band. It is the worst possible form to sew a mourning band upon the coat sleeve. It came originally from sewing such insignia upon the sleeves of liveried servants, when they were not dressed in entire mourning liveries. It is a cheap way of mourning, and shows no distinction, being the same for a wife, or a distant relative.

Men are not so careful in the mourning observances as women, and may after two or three months of seclusion appear at the club, the theatre, at small dinners, and call upon intimate friends. No man with a mourning band on his hat should

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attend balls, or theatre parties and sit in a box, or go to large and fashionable functions.

Six months after the death of a husband or near relative, a woman may return informally the calls received after her bereavement. Children should not wear mourning unless they are at least sixteen years old, and then it should soon be lightened. The old custom of closing the piano and keeping the curtains lowered for months after a death has entirely passed out, let us hope never to return.

Friends who are asked to go to the cemetery are returned to their own homes in the carriages provided. It is quite out of fashion to show the remains; it certainly is a relic of barbarism slow in disappearing.

In case of some great man in public service, provision is sometimes made to have the body lie in state: but in private life none but relatives or most intimate friends should ask for this privilege. If the family wish their loved one seen they make it known through the person in charge, who in every thing carries out their wishes. Punctuality must be urged upon one taking part in a funeral service, and hours must be clearly stated, so that no delays or mistakes will be possible.

To every one who calls, sends flowers, or in any way does a favor, a card of grateful thanks must be sent within ten days after the funeral.

XXI.—GENERAL HINTS ON ETIQUETTE

IN all public places such as a church, theatre, or assembly hall, a woman precedes her escort in following the usher down the aisle, and takes the inside seat.

If at a church where the family have a pew, and the usher does not precede them, the head of the family enters first, followed by his wife or daughter, and stands at the pew allowing them to pass in, when he takes his place in the end of the seat. Whispering or talking aloud in a church or at a concert is exceedingly ill-bred. Silence is enjoined in many churches by a placard at the entrance; this is especially true of Roman Catholic and Episcopal churches, which are most strict in this respect. Whether one is a communicant or not, if a service at church is attended one should be respectful and attentive, following as closely as possible the customs observed.

A man does not take a woman's arm on the street unless to assist her over a crowded crossing, or through some dangerous place. A woman does not take a man's arm unless at night, and then he politely says, "Won't you take my arm." A man does not walk between two women; his place is on the left always.

A man must lift his hat when he is with a woman who speaks to a person, whether a stranger or friend. He also touches his hat in acknowledgment of a man's kindness to a woman he is with. For instance, if a man gives the woman his seat on a car, her escort immediately touches his hat.

Servants must be treated with respect and not ordered to do "thus and so," in a peremptory tone; it is polite to say "Please," and "Thank you," to those who happen to be in one's employ.

Borrowed umbrellas or books should be returned at the

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earliest possible moment. Forgetfulness in little things is not a mark of good breeding.

Punctuality in all appointments is a sure sign of knowing what is what, and goes far toward covering a multitude of other sins we may commit.

The question frequently comes to me, from some young woman, “May I ask a man to go to the theatre with me or to some public affair to which I happen to have tickets?” I have said, “Yes,” if some splendid entertainment would be missed for lack of an escort, in which case, I would certainly invite some old friend to go with me. I would not, however, make a practice of buying tickets and asking some one to escort me. With this question, as with many others, circumstances alter cases, and what would be proper at one time would be decidedly improper at another.

A woman precedes a man up the stairs, and follows him down; he precedes her through a crowd, making a way for her to pass.

Chewing gum in public, is decidedly bad form. It is a sin of commission for which Americans are sadly criticised, and it is impossible for foreigners to realize that the better class do not err in this respect.

In dress, and hats, it is well to choose severely plain styles of the best materials one can afford. Cheap jewelry and laces are never the mark of a well-dressed woman.

In alighting from a street car or train, a man precedes a woman, that he may assist her and take care of her packages.

Finger nails should never be manicured in public. The privacy of one’s room is the only place to perform this duty or to use the tooth-pick. Any other practice is exceedingly vulgar.

